MATRIMONIALL HONOVR:

OR,

The mutuall Crowne and comfort of godly, loyall, and chaſte MARRIAGE.

WHEREIN

The right way to preſerve the Honour of Marriage unſtained, is at large deſcribed, urged, and applied: with Reſolution of ſundry materiall Queſtions concerning this Argument.

ALSO

An Appendix, added to the Treatiſe, deſcribing the juſt and terrible judgements of God upon all that dare violate the honour of Marriage.

To which is added an Alphabeticall Table, very neceſſary for the Readers underſtanding, to finde each ſeverall thing contained in this Booke.

Set forth for the good of all ſuch as either are to enter, or are already entred into this Honourable eſtate.

By D.R. *Batch. in Divinity, and Miniſter of the Goſpell.*

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1 Theſſ. 4. 4.

And, that every man may know how to preſerve his veſſell in holineſſe and honour.

LONDON,

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M DC XLII.

To the Right Honourable, and his very good Lord, ROBERT Earle of Warwicke, Baron of Leez, &c.

The AUTHOUR of this TREATISE wiſheth all Health, Honour, and Happineſſe.

Right Honourable:

WHen I was firſt intended this Diſcourſe (being ſome yeares ſince) me thought I felt in my ſelfe a deſire of ſome intermiſſion from former Arguments of deeper exerciſe, and more ſpirituall nature: as conceiving that a Morall Theme might, another while, both revive my wearied ſpirits, and perhaps delight the Reader with variety. Hereupon I conſidered what Object in this kinde might moſt fitly ſort with my thoughts; and after ſome inquiry, both the many complaints of the married, and daily queſtions moved unto mee by ſuch as intended marriage, as alſo ſecondly thoſe notorious errours and corruptions which (through ſin and Satan) have inſinuated, nay pierced the very entrals of this State; and laſtly (which is worſt of all) thoſe infinite pollutions of body and minde, in all degrees of men both naturall and unnaturall, moved me with reſolution to faſten upon this Argument. But notwithſtanding the pregnancy of theſe inducements, the Theme ſeemed ſo weighty, that I was forced to

ſearch what furniture I had ſtored up for ſuch a worke. And at laſt I found the caſe to ſtand with me, as it doth with two friends, who through diſcontinuance, or abſence, have waxen ſtrange each to other, untill by ſome faire occaſion of meeting they hop to renew their acquaintance. So ſtood the caſe betweene my ſelfe and theſe Meditations, which gave the firſt draught of the Treatiſe enſuing; which ſince my firſt preaching thereof lay long by mee, as halfe forgotten; but now ſeemed to preſent themſelves to my view with double appetite and ſavour, as promiſing to be materiall and uſefull for the bettering of publique manners, and helping to redreſſe the corruptions of the time. Accordingly therefore ſhaking off the duſt and ſoyle of my Papers, I have beſtowed ſome paines to contrive them into ſome ſuch order and expreſſion, as might (if not ſatisfie the curious, yet) profit the deſirous of counſell and reſolution in caſes of this nature.

You ſee (Right Honourable) how bold I am to draw you from your deeper occaſions, to liſten a while to theſe private notions of mine: which I preſume (out of your facility to give beſt conſtruction to things) you will not diſdaine to doe. To proceed then: Alas! How evident is it, by mens practice, that although all confeſſe they ought to be religious (and who now adayes is otherwiſe?) yet few will admit the yoake of God upon their necke, in the wiſe undergoing of thoſe relations wherein they ſtand obliged? Among which this of marriage is a rooted and fundamentall one, as being in order before the reſt; and ſuch an one as either affords influence and ſap to them (both Family, Polity, and Church) or elſe inferes a blemiſh and aſperſion upon them all. So that, if men would derive the ſavour and power of godlineſſe into this eſtate of life, ſeaſoning it with the graces of ſelf-denyall, and faith, and holineſſe; they ſhould (doubtleſſe) enjoy it in a farre more ſweet and contentfull ſort then now they doe, while

while they detaine this truth in unrighteouſneſſe, ſeparating the things which God hath united.

Men tell us, they will heare Preachers (while they keepe their bounds) while they teach them onely faith and repentance; but if they will proceed meddle with a more cloſe and neare ſearch of their lives and relations, their callings, companies, tradings, liberties; or if they will pry into their more retired wayes, their cloſets, chambers and marriages, then, as he who raged againſt Eliſha *for the diſcovering and defeating of his plots to the King of Iſrael: ſo theſe recoyle at the Miniſter, and threaten they will give him over. They tell him they can teach him as good paſſages and rules of experience as himſelfe can. So far are they from ſtanding to Gods Bar in theſe points, and ſay, They knew them ere hee knew what his Bookes meant; they are neere a kin to that laſcivious Poet, who being told of his unchaſte Epigrams, anſwered thus, Its true indeed, its meet that the Poet himſelfe bee chaſte, but as for his verſes, let them have their courſe, to ſhew the Authors wit and skill, it matters not what they be. So ſay theſe, We grant all, that we muſt bee honeſt folke, but that our marriage actions ſhould run in the ſtream of Religion we deeme it nice, and more then needs. Subtill men (we ſay) float aloft, and dwell in univerſals, but bring them to the particular, ſhew them Rhodes, and the ſtage whereon they ſhould dance, and then they are at a ſet, their great skill ſuddenly failes them.*

2 King 6.13.

Catull. Epigr. Caſtum eſſe decet, & pium Poetam, Ipſum: verſiculos nihil neceſſe eſt.

Camerar. fab. ἰδοὺ ῥόδος ἰδοὺ πήδημα.

Howbeit, if wee looke into the Scriptures, we ſhall meeet with ſome whoſe very marriages have beene caſt into the mould of obedience. Not to urge the rules which Paul *gives to husbands and wives, both for their entrance upon and cohabitation in that condition; we read of* Zachary *and* Elizabet, *both which were juſt, walking before God in all his commands without reproofe: that is, they practiſed piety, righte-*

Luc. 1.6.

righteousnesse, and sobernesse, in the state of marriage. How could they walke in all Commands, balking the fifth, which urgeth Religion in our particular state of life? But what say men to this? Surely as the Papists tell us, Assurance of salvation belongs to Peter *and* Paul, *and such as had speciall revelations, but its no ordinary mans case. So say these, such as* Zachary *and* Elizabet *were eminent persons, master-pieces, above the common size: objects of admiration, rather then imitation. But alas! This mist is not thicke enough to escape in: all of us under the Gospell are under the same law which they were, wee are a royall Priesthood tyed to as strict a rule as ever they were, of chastity and holines.*

I doubt not (Right Honourable) if the question might bee decided by your voice but you are of this minde, and desire to be of the same practice. Now yet why I devote this Treatise to your name, many may wonder, as deeming many other subjects more worthy and proper to present your Lordship withall. But (my good Lord) such is the estate of fraile flesh in this vaile of misery that there is no condition of life, whether Ministery, Magistracy, single or maried state wherin counsell may not doe well for the rectifying of such errors as through humane infirmity breake into all. Each state hath his severall temptations, and a well ordered course in marriage (as long experience of a double marriage can teach you) is no easie Theme. Againe that sweet and mutuall accord which God hath vouchsafed twixt your Honour and your worthy Consort, may serve to turne my Dedication into a Gratulation. And indeed, though the Booke be much under the value of such a personage as your selfe (a man not onely of Noble descent but of great and deserving acts both for our Church and Commonwealth both formerly and of late) yet I presume, that if a draught of muddy water presented in the crowne of a hat, was so welcome to a potent Monarch:

πολλὰ κατορθώματα διὰ σου.
Act. 24. 2.
Nunquam bibi suaviorem, &c.

Monarch: then doubtleſſe your honourable ſpirit will not reject a Schollers Mite, offered with as deepe reſpect unto you, as that was: you will not deſpiſe ſmall things, ſince there may be a bleſſing therein. Not alway in a great thing there is good, but in a good there is ever great, and that which may agree with greatneſſe, as one tells us out of a Greeke Poet. All helpes ſhall one day ceaſe, yet every booke of uſe may ſerve as a little walking-ſtaffe to further us in our travell home.

Scal. de arte Poetic. οὐκ αἰεὶ ἐν τῷ μεγάλῳ τὸ εὖ, αἰεὶ δ' ἐν τῷ εὖ, μέγα.

Moreover it may become the beſt Scholler of us all to learne that leſſon which Paul, *and from him my Booke urgeth*; The time is ſhort (*wrapt and folded up, as the Text is*) Let them that poſſeſſe, be as if they poſſeſſed not, ſuch as weepe, as if they wept not, ſuch as rejoyce, as if they rejoyced not, ſuch as marry, as if they married not, ſuch as uſe the world, as if not uſing it: for the faſhion of it paſſeth away. *A time for all things, and ſo a time for the married to embrace, and a time to bee far from embracing. Seeke therefore that place where all theſe relations ſhall ceaſe, (for ſo I thinke, though ſome thinke otherwiſe:) where there ſhall be no marrying, nor giving in marriage, for the Spouſe ſhall be wholy ſpirituall, like her husband, at leaſt like the Angels of God. In which deſire I reſt, craving a bleſſing from heaven upon your Honour, your vertuous and Noble Lady, and poſterity: as alſo upon the peruſall of this your Booke: and ſo humbly take my leave, reſting*

ὁ χαιρὸς συνεσταλμένος ἐστί. 1 Cor 7.29,30 Eccleſ. 3.1. &c. 5.

Matth. 22. 30.

At your Honours command
in the LORD,

DANIEL ROGERS.

To the

READER.

All health.

IUdicious and religious Reader, this Wheele of our Converſation, whereof this Booke treates, (Marriage I meane) including many leſſer wheeles in, and under it, all ſubject to the motion thereof, and each of them requiring a due order and direction, that both might bee regular, and according to knowledge; how ſhould I thinke any other, but that I have lighted upon this point of Marriage by a ſpeciall Manuduction of Providence? Deſirous wee are ſometimes that the matter we have by us in readineſſe, might be ſeaſonable alſo for the times wherein we live: But, when indeed the manners of our preſent age ſeeme to give a life to that which we have before prepared, (for thou knoweſt Occaſion is the life of a Thing) then doubly it appeares ſeaſonable, yea as Apples of gold, and Pictures of ſilver. Howbeit further muſing of the matter, ſundry other ſmaller cords concurred to draw me on to this endeavour: whereof I will make thee partaker, (as counting it none of the ſmalleſt mercies that I may give an account to the Church of God, for the improving and redeeming of my ſeaſons) in theſe ſad times; wherein that good God, who allowes us any the leaſt

protection and liberty, requires that wee ſpend it not in vanity and froth, but to the beſt advantage, if not as we
1 Cor. 1. 25. would (for hee is wiſer then man, yea his fooliſhneſſe and weakneſſe exceeds the beſt wiſedome and ſtrength which is in us) yet as wee may for the better making up of our reckoning, at his comming, when the uſe of our Talents ſhall be examined.

1. Firſt then, I obſerved, that Religious Conſent betweene couples did not onely faſhion the family relations, the children and ſervants, much the more orderly; but alſo extended it ſelfe to the Church and Commonwealth; cauſing thoſe ſervices which concerne publique communion of worſhippers, to proceed more faire; as alſo the duties of common life, to paſſe more comely then otherwiſe they would doe. One godly and harmonious Couple, I have noted, to diſpatch more good ſervice to God, to themſelves, to their brethren, then ſome ten couples unequally yoaked. So true a maxime of *Machiavel* and his maſter the Devill it is, Hee that
Si vis imperare, divide. would beare rule, let him ſow diſcord and diviſion. This one wheele then being of ſo maine importance; what need is there that the ſpokes and ſtaves of it bee ſound, and well compact, according to the rule of the Sanctuary? This was one motive.

2. I obſerved moreover, that as barren as the world is of good perſons, and good couples, yet here and there are ſcattered many of a tractable and docible diſpoſition, to doe well, and to order their marriage courſe aright.
Pſal. 50. ult. Onely their Principles lying, rather in a morall way of good affections, zeale, and duties, then in the particular relations of life, in which they live, as of marriage; yea, being ignorant of that which ſhould either informe their judgement, or order their will thereunto; alas they never

ver attaine the Tythe of comfort, and content which this eſtate might affoord them. How great pitty were it then to defraud ſuch people of directions, who if they might enjoy it, would not bee wanting to improve it? How many full of knowledge, yet live, (and in marriage eſpecially) as if they had none? By ſo much the more its pitty that ſuch ſhould want it, as would gladly enjoy the fruit of it? And conſidering, that without knowledge the heart is not good; and that good intentions without rule, are as a goodly Coach without a skilfull driver; I conceived I ſhould doe them acceptable ſervice, and ſome glory to God, in caſting this Platforme of Direction for them, out of Gods Word. This ſeemed another inducement.

Beſides theſe, as wee ſee a great deale of ground vaniſheth in a narrow Map, which in a larger lyeth open; ſo I have noted, that in Sermons, or ſhort Touches upon the fifth Command (wherein the Preacher onely following his text, meets with no ſuch occaſions of inquiry) much inſtruction about particular duties of Mariage are concealed, which yet (in a Treatiſe appointed for the nonce) will offer it ſelfe fitly to be diſcuſſed. They that are in a crowd, muſt get through as they can; but the doore ſtanding open freely, one by one may paſſe through with eaſe. So is it here; a Treatiſe hath this advantage, to reach in many things which a generall handling paſſeth over: and ſatisfaction to a doubtfull minde, is more eaſily given this way, then by ſome other meanes of more waighty nature: Each ordinance of God ſerving ſpecially for that end, which another doth not. A poore ſtar may in her uſe exceed the Sun, when its darke, and night ſeaſon: though the Sunne exceed all Starres in her light. This was a third reſpect. 3.

4. But above all other, I conſidered that the wofull overflow of ſinne, and of Luſt by name, in this our age, which reignes as in her element, through diſdaine or violation of the ordinance of marriage: ſeemed to need ſome check and affront from heaven, which might remaine as a witneſſe againſt our debauchery, and which might ſhait men out of their uncleanneſſe. Unto this worke, though I know my ſelfe the unfitteſt of many, yet as one having more leaſure then they, (as ſometime a looker on may ſee what a gameſter overſees) I durſt not wholly decline that taske, ſo farre as this vice offered it ſelfe, or came within the bounds of my Treatiſe. The contempt of long light, having begot thoſe ſpirituall penalties of a ſecure, unbeleeving, impenitent heart, with apoſtaſie from the truth: how ſhould it bee otherwiſe, but the ſpirit of grace muſt ſtraiten it ſelfe exceedingly, both in removing of many helpes, and a fruitleſſe living under ſuch as remaine? And what then muſt follow, ſave a formall, empty profeſſion of that truth, the power whereof is wofully wanting! Now we know, hypocriſie cannot long continue within her owne bounds, but ſhe muſt quickly diſcover her ſelfe to be openly profane.
2 Tim. 2. 3. 5. When was hearing, and worſhip (in the memory of man) accompanied with ſo much wickedneſſe? or when had Popery bettery colour to traduce our Goſpell for a doctrine of licentiouſneſſe? And while men have leaſure enough for every other thing, who lookes at reforming of ill manners? And how juſtly doth God leave men, who will not be as they ought, (with *Hazael*) to prove worſe then they ſeemed? What argues this, that men living in a practice of drunkenneſſe and uncleanneſſe, dare preaſe upon a Miniſter of Chriſt, for comfort to their ſoules, as imagining it to belong to them? Is it not a ſigne

a ſigne of a ſpirit of giddineſſe reigning in the world, out of deepe doting upon their prayers and hypocriticall worſhip? Hath ſuch a Baalamiſh conſcience ever appeared, and ſo commonly as now it doth in all places? Dare Uſury, drunkenneſſe, covetouſneſſe, ſwearing, (which are more infamous and hated) openly proclaime their ſhame: and doe we thinke that more ſecret ſinnes, which love the darke, are not much more generally practiſed, as ſodomy, fornication and wantonneſſe? For which ſake the wrath of God juſtly comes upon the children of diſobedience! And this fourth was my ſtrongeſt reaſon.

Now then as my endeavours want not due motives, ſo it lyes in thee for whoſe ſake I have written, to look to thy ſelfe, leſt it bee undertaken in vaine! If there be little hope that my Phyſicke (not mine, but Gods) will worke any great Cure, yet I wiſh it may prove preventing to ſuch as yet remaine untainted? What the ſucceſſe is like to be, lyes not in mee nor thee to determine! At leaſt this I deſire, that they who are entred, or are to enter the eſtate of Marriage, may find theſe rules ſomwhat advantagious to further them in their choice, or to guide them in their courſe! I ſhall bee happy in my deſigne, if either of theſe be obtained: to the effecting whereof, I commend all to his grace, who hath by his providence brought this Treatiſe to an end, both for mee to publiſh, and for thee to peruſe.

Thine in the Lord,

D. R.

A Table describing the severall Contents of the Chapters of this Treatise, and the Appendix thereto.

Chapter 1.

Containes the Analyse of the Text: The first point handled, viz. *Marriage is honourable.*

Chap. 2. *More full Explication of the specialls in which the honour of Marriage consists: (being the ground of the Treatise ensuing:)* viz. *in entrance and continuance: Entrance first, that is, Marrying in the Lord, handled.*

Chap. 3. *The second requisite unto a good Entrance handled:* viz. *Aptnesse and Suitableness.*

Chap. 4. *A first digression: Touching Consent of Parents, with sundry Questions and Objections answered.*

Chap. 5. *A second Digression, touching a Contract: what it is, and sundry Quæres about it answered and resolved.*

Chap. 6. *Returne to the first Argument: The second*

ſecond part of the Marriage honour to be preſerved, to wit in the Married condition: and that both generall and ſpeciall; in generall by ſome mutuall Duties concerning them both. Foure of them named. The firſt handled. viz. *Ioint conſent in Religion.*

Chap. 7. *The ſecond joynt Duty of married couples handled, to wit,* Conjugall love.

Chap. 8. *Treateth of the third joint Duty of the Married,* viz. *Chaſtity.*

Chap. 9. *Containeth the fourth and laſt Dutie of jointneſſe in Marriage,* viz. *Conſent.*

Chap. 10. *Proceeds to the perſonall offices of either partie. And firſt of the Husband. Three ſeverall duties named. The firſt of them handled,* viz. *That he be a man of Vnderſtanding.*

Chap. 11. *Goes on to the ſecond perſonall Dutie of the Husband, to wit, Providence.*

Chap. 12. *Treateth of the third and laſt ſpeciall duty of the Husband,* viz. *Giving Honour or Reſpectiveneſſe to the Wife.*

Chap. 13. *Handleth the ſecond ſort of ſpeciall Duties, to wit, of the Wife. Three of them named. The firſt of them handled,* viz. *Subjection to her Husband.*

Chap. 14. *Proceeds to the ſecond Peculiar Duty*

Duty of the Wife, viz. *Helpfulneſſe.*

Chap. 15. *Treateth of the third and laſt Duty of the Wife, which is Gracefulneſſe: wherewith the former Vſe of Exhortation, to honour Marriage is concluded. Two other uſes of the point added, and ſo the whole Treatiſe finiſhed.*

Chap. 16. *Is an Appendix to the Treatiſe. Gods judgements againſt the defilers of Marriage, terrible. The point handled. Reaſons added. A Queſtion anſwered for explication of the Doctrine. Some Vſes. Of Terror. Admonition.*

Chap. 17. *The maine Vſe of Exhortation to enſue Chaſtity. Sundry meanes and counſels propounded at large. And ſo a concluſion of the whole Book.*

The end of the Contents of the Chapters.

MATRI-

Matrimoniall Honour:
OR
A TREATISE OF MARRIAGE.

HEBREVVS 13.5.

Marriage is honourable, and the bed undefiled: but Whoremongers and Adulterers, God will judge.

CHAP. I.

The Analyſe of the Text. The firſt point handled, That Marriage is honourable.

WHAT the peculiar aime of Saint *Paul* in this Epiſtle might be, in the enterlacing of a ſolemn praiſe of marriage betweene the fourth and the ſixt verſe of this Chapter (which are of another garbe and nature) may perhaps ſeeme queſtionable to a Reader, not obſervant of the circumſtances of times and perſons. Sure it is, that the Apoſtles ſcope is very orderly and familiar. For having in the former Chapter propounded the Doctrine of juſtification in the cauſes thereof, both matter & forme; and having alſo very effectually built thereon that great exhortation, to

The ſcope of the Text.

beleeve, and to live by faith. In the chapter before this, he
Chap. 12. proceeds to the urging of obedience and holineſſe, in the generall: and in this 13. chapter he proceeds to particularize and inſtance in ſome ſpeciall, and ſome perſonall offices and acts of Chriſtian practice. But for the queſtion moved, what ſhould cauſe the Apoſtle to thinke this argument of Marriage as weighty as the reſt, and to equall it to other Doctrines handled in this place; may be ſuppoſed, not to be from a common notion, ſwimming with other things in his minde, and uttered by courſe: but, probably from ſome occaſion of reall and preſent neceſſity moving him. I will propound what ſeemes to me the truth. There were at the time of writing this Epiſtle, two ſorts and practices of men very rife, and that of contrary intention; the one of heatheniſh prophaneneſſe, the other of Iewiſh ſuperſtition: the Heathens, as they thought ſingle fornication no ſinne at all (as appeared by their common practice of it;) and adultery it ſelfe, none of the greateſt ſinnes; ſo, they ſleighted all denunciations of Gods wrath and judgement againſt either; and ſnorted ſecurely in the practice of both. The Iew, on the contrary extreame, comes in with his Superſtition, as thinking there is no way to controll this impiety, ſave by maintaining a flat contrariety unto it, *viz.* That Marriage it
Iew confuted in his conceit of Marriage. 1 Tim. 4. 3. ſelfe is unlawfull. *Paul* himſelfe taxeth ſuch falſe teachers, *Forbidding to marry*, that is, croſſing Gods owne ordinance, provided for the ſafeguard of chaſtity. Much like the Papiſts at this day, ſundry of whoſe poſitions ſavour of no other ſtraine, then to oppoſe one errour by a farre worſe. As, becauſe they ſee mens lives very barren of good workes, they have no other way to draw men to be forward in weldoing, then by a falſe Doctrine, that workes are meritorious. Likewiſe, finding fault with mens backwardneſſe to Mortification; in Policy, they deviſe ſuch Penances of the fleſh as God never ordained, to whip themſelves with cords beſet with needles, and ſharpe pricks, or to ſtand up naked to the chin in cold water, or to faſt from all kinde of fleſh, to goe barefoot on pilgrimage, to renounce the world, ſell all, and live in a Cloiſter. This myſtery of iniquity wrought early, even here

here in the mindes of superstitious Iewes and false teachers, who found no way to alay the flame, save by quenching the fire: and therefore, to quash heathenish contempt of marriage by whoredome, or the corrupting thereof by Adultery, they affirme no marriage or carnall knowledge at all, to be allowed to Christians; which remedy is much worse then the disease; as if the life of *Divels* (adultery) could be overthrowne by the doctrine of *Divels*, which is, defiance of marriage. We see this stopping of the streame, hath in all ages doubled the rage of all kinde of uncleanneſſe. Here therefore, the Apostle, that he might oppose both these extremities: first, the superstition of the Iew, tels him, *Marriage is honourable*; and therefore an ungodly thing to disanull an ordinance. *And the bed* is *undefiled*: there is no necessity of making our selves Eunuches, to avoid unchasteneſſe. And on the other side, to the Heathenish, or lately converted from *Pagan* prophaneneſſe, this he addes, *But Whoremongers and Adulterers God will judge: q. d.* Let no man strengthen himselfe in his adultery or filthineſſe, under pretext of the lawfulneſſe of carnall knowledge: for why? whether men goe to common harlots, and defile virgins more openly, as *Whoremongers*; or goe to worke more covertly, shrowding their sinne by the Married estate; although for a time, they may defile or be defiled, without feare or checke: yet, they must know, that the God of marriage and pureneſſe, will one day in person sit upon them, and shew his detestation of such wayes, by plaguing them, be they great or small, high or lowe, Princes or Pesants. As once *Latimer*, that holy Martyr, upon an handkerchiefe with a booke wrapt up in it, and presented to a King, wrote this very text for a posie, *Fornicatores & Adulteros judicabit Dominus.*

1 Tim 4. 1, 2, 3.

Heathens opinion of fornication.

The words then containe in them a Discretive proportion; the which divides it selfe into two truths; either an assertive, or denouncing truth: onely there must be conceived to be a secret defect of the words in them both, which must be supplied for the making up of a full meaning. Touching the Assertion first, its two fold; the one concerning the Ordinance it selfe, *Marriage is honourable*; the other respect-

The Analis of it.

ing the use of it; *And the bed is undefiled* (for so I read it according to the Text and scope.) The second truth denouncing, divides it selfe into two parts; either a Threat, or the object thereof: the Threat is against the corrupters of marriage, *God will judge them.* The object is double; first, fornicators, such as mixe unlawfully with the single, either harlots or virgins, making these whores, or nourishing them that are so, in their trade. Or else *Adulterers*, who (although either of the parties married, cause adultery) yet being married, doe linke themselves with other mens wives, for the concealement of their villanie, and so of bastardy. Both these, the one for his manifest and open, the other his subtill and close uncleanenesse, shall be adjudged by God himselfe. The conceived defect of the sentence, lyeth in the opposition of the parts, thus, *viz*, *Marriage is honourable, the bed is undefiled, and blessing is upon all that so preserve it. But Whoremongers and Adulterers are dishonourable, debauched ones, and God will curse and plague them.* I will go through both the parts, God assisting: and first of the first.

The first point Marriage is honourable. How? in foure respects.

Marriage is honorable: and that for foure respects: first, in the parts of it: secondly, in the nature of it: thirdly, in the use of it: fourthly, in the quality or sacrednesse of it. For the parts of it, if the marriage is best where the parts of it are so (*in concreto* at least) the wife and the husband, both precious peeces. Of the wife we have sundry Scriptures for her honourableneſse: she is called *the gift of God*: its the use of the holy Ghost to stile excellent things, Gods things, as the *Mount of God, the city of God, the house of God, the garden of God*: because excellency cannot owne any thing which is base: Gods greatnesse gives no common gifts, so that a wife is no common blessing: she is Gods woman, not onely made by God, as she is his creature alone (so by sinne she both lost her owne, and her husbands royalty also:) But, as shee is made up againe by Gods grace, to a better image then shee lost; and so, honorable by a second creation: yea, restored to man with advantage, much better then she first brought unto him in *Paradise*. By this meane, she becomes an helpe instead of a snare, a true gift of God, an excellent peece, for which

The first respect.

Woman honourable. Prov. 19. 14.

which a man may bleſſe God while he lives. This, I ſay, in the firſt place, as the chiefe ground of her honour: and yet this is not all; ſhe is called the crowne of her husband, both by *Salomon* (uſing that word) and by Saint *Paul*, calling her *his glory*, who before was his utter ſhame. *Crownes*, we know, are very precious things and honorable, ſerving to grace things of chiefe eminency, Empereurs, Kings and Princes: Crownes are made of the pureſt gold, embelliſhed with the coſtlieſt Pearles, ſet in with curious workmanſhip. So again her price is ſaid to be farre above *Rubies*: yea, *Wiſedome her ſelfe*, and a good wife, are not far different in their deſcriptions; no jewell is to be compared to her, farre above ſilver, yea, the choiſeſt gold. Happy is he upon whoſe head ſuch a crowne is ſet, to whom heaven hath given ſuch a gift. The other party is the Man; we know the man doth eſpecially reſemble the image of God, and in that reſpect is the Wives head: and although by her ſinne, he came to loſe his honour, yet if he be a good man, he is a man of underſtanding, and of an excellent ſpirit; yea, better then his neighbour. Not a *Ruben* any longer, whoſe dignity is gone, but as *Nebuchadnezzar*, reſtored againe to his former, yea greater glory; as *Iob*, whoſe latter life was better then the former; in whom the majeſty, authority and wiſdome of God doth ſhine. Conclude then, if both the members of this body are ſo honorable, what muſt the whole be? If each of them be ſo precious, what is the compound? if a ring alone be rich, what is it with a richer pearle encloſed in it? As we ſee when a Prince and heire of a crowne marries a Princeſſe dowager, how glorious is their union? how honorable their concurrence? This may ſerve for the firſt of the foure.

Marriage is from God, yea in innocency, and he ſtill ordereth it: ſee Pſal. 68. 6. God ſetteth ſolitary ones in families. Pro. 12. 4.

Pro. 31. 10.

Man honourable. 1 Cor. 11. 7.

Pro. 17. 27.

Gen 49. 3.

Dan. 4. 34. Iob 42. 12.

But, leaſt any ſhould alledge, that the Text ſpeakes not of thoſe that make marriage honourable; but ſaith, Marriage (as ſuch an ordinance) is honourable: therefore let the parties goe, and come to the nature and kinde it ſelfe of marriage. The Greeke word here uſed, is the ſame which is uſed 2 *Pet.* 1. 2. and may as well be tranſlated *Precious*, or of worth and value, a coſtly thing: and ſo it well beſits *Marriage*; for

The ſecond reſpect of honour. The Nature of Marriage. 2 Pet. 1. 2.

why? Its precious in the nature of it. A Prince is a pre-
2 Sam. 18. 3. cious peece in himselfe; *Thou art worth ten thousand of us* (say the people to *David*) without any other respects; he is the delight of his Subjects, an object of naturall contentation and esteeme. The light of the Sunne (though considered apart from the use) a pearle, gold, skill and cunning in Arts, have a peculiar splendour, grace and nobleness of nature in them, and doe eminently exceede other things. So marriage in the nature of it (although never so much stained with the unjust aspersions of Popery, and their comparisons with virginity) is a precious ordinance in her nature. How men by their sinne make it, is not the question (for a crown may be cast into the dirt) but how it is. I speake not now, how generall consent and opinion hath setled it in worth, graced it with priviledges, disgraced single life (which yet I approve not) and granced immunities to marriage farre above it, both in warre and peace (as the Romans law of the claime of three Sonnes shewes) but I speake of Gods owne institution of it; for thats onely honour which a King gives, who himselfe devised it; yea, and that not as a relieve of man fallen, but an addition of perfection to his creation, before ever sin entred: for the order of it, after all other creatures were made to entertaine and grace their Lord and Lady, yea, the guard of heaven to usher them into Paradise;
Gen. 1. 28. & 2. 18. even the Father, Sonne and holy Ghost, consenting to propagate man created, and not ceasing to create, till the woman was created: more especially, the Lord Iesus himselfe (when he needed it not) yet would grace it, by being the Sonne of a married Virgin, and choosing to be *Iosephs* reputed Sonne: not to speake of that honour he cast upon it, when he did yeelde to doe his first divine Miracle at a
Iohn 2. 5. Marriage. Now that which a God of pureness ordaines by a perpetuall decree of pureness, in an estate of pureness, how can it choose but have an ingraven character and formall nature of preciousnesse and honour in it? This for the second.

Third respect: the use of marriage. The third respect is yet more for the honour of it. We say it beares *pricke and price*, which containes sweet and good,

price

price and uſe in one. For why? The very pleaſing pure luſtre of a pearle, would make it precious of it ſelfe, though it had no vertue or quality for uſe in it. Marriage then is alſo honourable for the uſe of it. If the Sunne be excellent for her pureneſſe, what is it then for his influence and life, the very heat and vegetation of the Creatures? what ſhould the world be, ſave a dungeon without it? And what were it but an emptineſſe and vanity without the uſefulneſſe of marriage? If light be ſo precious for the pureneſſe of it, what is it for the uſefull direction of it to doe the world of worke which it daily affordeth? If a Prince be ſo honourable for his nobleneſſe, what is he for the uſe, to be a Father to his People, to rule them with all godlineſſe and honeſty, to feed them in *Iacob* and Iſrael? uſefulneſſe is the varniſh and luſtre of honour, grounding and eſtabliſhing it, as colours ſet in oyle. Now then what is equall to marriage, for the being or well being of life? I ſay, the being, ornament or defence of it. Its the prop of mutuall content, the aid of nature, the perfection of health, wealth, beauty, learning, honour and experience, youth, manhood, old age, whereof none is ſweet, where marriage ſupplies not the lacke. It ſerveth not onely for the neceſſity of generation (for how can there be warmth to one, but if two *lye together, they have warmth?*) but for the reliefe of ſuch as are paſt it, looking at the ſafeguard of the ſtocke, and comfort of life? Marriage is the *Preſervative of Chaſtity, the Seminary of the Common-wealth, ſeed-plot of the Church, pillar (under God) of the world, right-hand of providence, ſupporter of lawes, ſtates, orders, offices, gifts and ſervices: the glory of peace, the ſinewes of warre, the maintenance of policy, the life of the dead, the ſolace of the living, the ambition of virginity, the foundation of Countries, Cities, Univerſities, ſucceſſion of Families, Crownes and Kingdomes*; yea (beſides the being of theſe) *its the welbeing of them being made*, and whatſoever is excellent in them, or any other thing, the very furniture of heaven (in a kinde) depending thereupon.

Fourthly, its alſo honourable for the ſolemne ſacredneſſe of it; I meane not hereby ſpiritualneſſe; for I know its a civill

The fourth reſpect of honour, viz. the ſacredneſſe.

civill ordinance; and, although for the better witneſſe, our Marriages are finiſht in Churches, yet marriage properly is no Sacrament. But I meane, that God generally hath planted a reverend eſteeme of it in man, and put a deepe awe of it into our mindes (as all thoſe Lawes doe teſtifie, which have ſo ſtrictly maintained the repute of it:) but eſpecially, that divine ſanction by which pure marriage is bleſſed: and all that dare defile and diſhonour it, the Lord threatens
1 Cor. 3. 17. to diſhonour and deſtroy them. Him who defiles the Temple of God, by the pollution of this ordinance, God will alſo deſtroy. The annointing of a King, though it be not properly a divine ſpirituall act, yet its ſacred, and the Conſecration of him, an act of ſolemne and high reverence, moſt re-
Rom. 13. 5. ligiouſly obliging the Subject to all due ſervice, as to his
Pſal. 105. 15. liege Lord, for conſcience ſake. *Touch not mine Annointed,*
1 Sam. 26. 9. (ſaith God) *and do my Prophets no harme:* and therfore *David* trembling at *Abiſhai* his bloody motion to kill *Saul,* (though a tyrant) ſaith, *God forbid? ſhould lay mine hand upon the Lords annointed, viz.* leſt God ſhould lay his hand upon him with
Pro. 6. 34. vengeance. Even ſo ſacred a thing is this Marriage: not in the jealouſie onely of revenging man (whoſe heart cannot be pacified with gifts, in caſe of ſuch violation which argues a ſacred depth of thoughts upon ſuch an injuſtice,) nor onely in the puniſhments inflicted by humane lawes thereupon (ſome whereof make the wronged party his owne jury, judge, and executioner.) But eſpecially the juſt hand of the God of marriage, going out againſt all offenders in this kinde, againſt chaſtity (which ſhould be kept in this ſacred Cabinet) and not onely againſt the party offending himſelfe, but alſo his name and poſterity. As the text it ſelfe addes, and we ſhall proſecute in the end of this Diſcourſe; *But, whoremongers and adulterers God will judge.* Sum up therefore all theſe reſpects in one, and conclude, if marriage be ſo ſolemne and precious in her parts, nature, uſe, and ſacredneſſe, then doubtleſſe it is true both in the nature and uſe of it, That *Marriage is honourable, and the bed is undefiled.* So much for the opening of this firſt point. I come now to the Vſe.

First

First then, is marriage ſo honourable? Woe then and terrour to all ſuch, as directly or indirectly, by doctrine or practice, openly or ſecret, by thought, word or deed, dare violate marriage; whatſoever they are, Epicures, Papiſts, Proteſtants, unmarried men or married, do deface marriage, either really or occaſionally, caſting their dung upon it, they are all guilty. First, here let al Papiſts, Ieſuites, Prieſts or others, with all their fomenters and adherents, tremble and be aſhamed, who have dared ſo many times to diſhonour marriage, and ſo many wayes to defile it. Their Clergy, forſooth, are all cut off at one blow from it, yea, though it be a Sacrament. How juſt is it, that ſuch ſhould be left to the ſpirit of giddineſſe, that they ſhould with the ſame mouth be compelled to magnifie that with moſt holineſſe, which yet they debar their moſt holy order of Prieſthood from? or rather ſecretly confeſſe, what a polluted order it is, which diſdaineth the uſe of that, which (though erroniouſly) they call a Sacrament? The ſtate of marriage is with theſe impure ones, an eſtate of ſuch as live in the fleſh. Better were it (ſaith their Champion *Bellarmine*,) for a Prieſt to defile himſelf with many harlots, then to be married to one wife. When the trumpet gives ſo certain an alarme and ſound of defiance to marriage, who ſhould dare venture upon it? Theſe children of the purple whore, ſcorne that their great revenues ſhould ſerve to maintaine the honourable off-ſpring of marriage; therefore God leaves them to be more filthy, and to let ſuch a filthy off-ſpring maintaine none, ſave the children of fornication. Marriage was honourable in the Church, not among Lay-men onely, but (in the old Teſtament) with the high Prieſt, and all his Tribe (which yet were typicall of the pureneſſe of Chriſt himſelfe) and *Moſes* himſelfe, a man who was converſant with God, and ſpake to him face to face, was married: after Chriſt, with the Apoſtles themſelves, notwithſtanding their travels, Saint *Peter* their grand Patron (and *Paul* had the ſame power) with the Evangeliſts, and many religious Biſhops and Overſeers of Chriſts flocke, from their times to many generations following. Till the myſtery of iniquity, which long before had bin laid as

Vſe 1. Terrour to the diſhonourers of it.

1. Againſt Papiſts.

Papiſts have perſonall Sacraments.

leven, and began to worke, was growne at length to open
1 Tim. 4. 2. Doctrine of Divels, in rejecting of marriage, and practice
of Divels, in playing the Sodomites and whoremongers; for
See our learned writers, Centur. generally this taint hath run through them all (if Histories
may be beleeved) from the head to the foot. And although
I deny not, but many votaries among them, abstaine from
uncleanneſſe, ſome more, ſome leſſe; yet their Doctrine frets
2 Tim. 2. 17. like a Canker, to defile and diſhonour this honourable Or-
dinance. Away ye hypocrites, and vaniſh at the light and
luſtre of this truth! your workes in ſecret are ſuch, that
it is a ſhame onely to name them, the Sunne bluſhing at
them: your Cloyſters of both ſexes, vaults, privies, fiſhponds,
and the like, have witneſſed ſufficiently (by the confeſſion
and ſanction of a great Pope and Proctor of your owne)
what helliſh abominations doe ſwarm under the ſhroud and
vaile of your defiance of Marriage.

The life and practice of Papiſts juſtly puniſhed by God

How juſtly hath the Lord (by giving over ſuch, both to
ſinnes unnaturall and unlawfull) diſabled them of credit and
ability, to diſhonour that which they ſo abhor? ſo that their
words againſt marriage, which they nickname, a living in
the fleſh, are no ſlander to it. For as the Proverbe ſaith, *Clodius* accuſes whoremaſters, and *Catiline Cethegus*, to be a
traitor. This errour of theirs, never paſt without contradi-
ction, from firſt to laſt in the Church, notwithſtanding their
violence have brought it to this. As Saint *Paul* of thoſe
1 Theſ. 2. 15. Reuel. 18 2. Gen. 2. 18. 1 Cor. 7. 1. Iewes, ſo I of theſe, God they oppoſed, and man they diſre-
garded; hatefull and hated of all men. God hath ſaid, *It is
not good for man to be alone*, for ſnares ſake. They ſay, its not
good to be married, for Devotions ſake; abuſing that Text, *Its
not good for a man to touch a woman.* As *Auſtin* ſaid betwixt *Do-
natus* and himſelfe, Whether of the two beleeve you? ſo ſay
I between God and theſe. And, man they controll; for here
the text cals *marriage honourable* [among all] poore and
rich, ſimple, learned, noble, baſe, miniſter, people; all men.
What then are theſe? men, or beaſts in their likeneſſe, with
womens faces, lions qualities, or rather Divels in the fleſh.
That which they raiſe up as high as a Sacrament among
men, they beat down and anathematize to hell among them-
ſelves.

ſelves. But I leave them to the diſcovery of their owne ſect ſometimes, *Luther* and others, who upon the experience of them, loathed them; and therefore (though at their parting Satan fomed and raged) even out of horrour of conſcience, departed from them. No wonder; for who could endure the ſociety of ſuch theeves, as have robbed the earth of men, men of honeſty, and heaven of Saints, as a learned man ſpeakes.

As for their deifying of virginity above marriage (which partly they colour over with Saint *Ieroms* prepoſterous zeale againſt *Vigilantius*) let me anſwer with that wiſe towne-Clerke of Epheſus, ſpeaking to the tumultuous people, Who knoweth not that virginity is precious? But grant it be ſo. What? can it not be praiſed without the diſgrace of marriage? Is the eye of the one evill, becauſe the other is good? Can no oblation pacifie the one, but the honour of the other depraved, and a ſacrifice of the heads of married men? doth ſhe not cut downe the bowe ſhe ſtands on, yea breake her owne necke, in deſtroying marriage? To be ſure, none are ſo unfit to commend or defend her, as they who confute marriage by the ſame uncleanneſſe whereby they defile virginity. Virgins, I confeſſe, have their honour, yea, thoſe Eunuches who have made themſelves ſpiritually ſo for the kingdome of God, are praiſeworthy. And, as that *Demoniacke* ſaid, *Ieſus we know, and Paul we know, but who are ye?* So we, marriage and true virginity we admire, but as for you, what, or whence are yee? If you ſpeake a good word for it, it were meet (as they at Athens were wont in the Senate to do) to take it out of your unvirgin-like unſeemly mouthes, and put it into the mouth of honeſter perſons. Praiſe ſtinkes in the mouthes of ſuch as doe reproach more by deeds, then their mouthes can commend. As the Poet once ſaid of the cold Poetry of them who commended faſting with their bellies full: ſo may I ſay of you, who praiſe virginity, your ſelves having bodies debauched with uncleanneſſe; your breath is not ſweet enough for this worke, nor your words ſtrong enough, to make you beleeved. None but Oratours can praiſe eloquence, nor any, ſave chaſte virgins, ſingle life:

Popiſh magnifying of virginity confuted.

Acts 19.35.

Mat. 19.12.

Acts 19.15.

life, whether married or unmarried. One once ſaid of the great Turkes horſe, that no graſſe grew after where he had once trod; ſo, neither did ever virginity thrive upon your praiſes. As Locuſts eat up all before them, ſo doth your unbridled luſt; and the more, by how much its vailed with the vow of that Chaſtity, which becomes the greateſt ſnare of uncleanneſſe, to them that make it. Thus much for the firſt branch.

2. Branch of terrour against all prophaners of marriage.

But to leave theſe, I would alſo apply this truth to a ſecond ſort of men, for their diſhonouring of marriage. Such I meane, as doe (though not by Popiſh, yet) by their uncleane lives and practice, defloure and diſgrace this Ordinance. The moſt reall and chiefe offenders in this kinde, who by their manners doe not onely impute, but infuſe (in a ſort) a blot and ſhame into marriage, cauſing it to ſtinke by their ſinne, which God hath honoured and bleſſed. And theſe are the ſucceſſours of *Hophni* and *Phinees*, whoſe open and ſhameleſſe pollutions by whoredome and adultery doth corrupt it. A courſe in theſe dayes ſo common, that not onely among the viler ſort its thought nothing (for there be of the ignorant and baſer ſort of people who are free from it) but even of them of the better faſhion alſo (where grace rules not) of whom in the end of this Treatiſe I ſhall ſpeake more. But beſides theſe, how doe the lives of ſuch as live in this eſtate of marriage cauſe men to vow the groſeſt uncleanneſſe, rather then they would be ſo married? As once an Heathen ſaid, If this be the practice of Chriſtians to eat their God, and to kill their King, let my ſoule be with the Philoſophers. So ſay I, the baſe curſed life of many profeſſours, who brawle, ſcold, fight, and live at defiance with each other, cauſes many ungodly ones to prefer a ſingle life, though beſmeared with all ſorts of luſts contemplative, practicall, natural, unnatural, with wives, harlots, or as they can, rather then to marry! that is to ſay, Let my ſoule be with the adulterers. I ſay to ſuch married perſons, ſtumbling-blocks and eye-ſores; perhaps you may be guiltleſſe of this ſin your ſelves; but verily, many by your occaſion, are as deeply tempted to uncleannes, as others are by the entiſements of bawds

1. Sam. 2. 23.

and

and companions of harlots. Well, as odious as you are, yet is *Marriage honourable* in her ſelfe: you doe as much as in you lyeth (and ſhall anſwer for it, as well as if it were in your power) to defile it; but yet you cannot defile that which God hath enſtamped with honour.

To ſee ſome married couples, how they bring up their brats to all filthineſſe of manners: to ſee *Ahabs* and *Iezabels* both combining together in villany: to ſee the wofull confuſion of bad wives with good husbands, or them with as bad wives, drawing in a moſt unequall yoake: *Nabals* and *Abigails*, *Moſes* and *Zippora's*; would it not cauſe men to ſtop their noſes at the ſtinch of marriage? Should this be, if men kept the honour of marriage unſtained? If they were jealous to ſuffer any eye to behold their unſeemelineſſe, leaſt marriage ſhould be diſhonoured? To ſee the ſeparation of ſuch in the Countrey of all ſorts, as depart from their yoake-fellowes, abandoning each other by Law, or lawleſſe divorces, from bed, board, and affection (I meane by wilfull ſeparating themſelves) would it not cauſe men to irke marriage? To behold varlets and monſters openly, and in the face, and defiance of Courts and Lawes, without penance or due purſuit and puniſhment, to doe as *Zimri* and *Cozbi* did (though with contrary ſucceſſe) to bring their whores and the baſtards they have begotten by them, not onely into their houſes and under their wives noſes, but to lay them in their beds, to force them to afford them like nurcery and equall tearmes with their owne: would it not make Heathens themſelves to ſpue us out? To ſee great men to relinquiſh and caſt up their chaſte and wel-deſerving Ladies, (whom they at firſt loved and ſought with the greateſt ambition) and to give themſelves to vagrant and libidinous courſes; would it not fray men from marriage, and ſay as they did, If the caſe ſtand ſo, it is not good to marry? To conclude, to ſee but the baſe Mart that is now made of marriages, how men looke onely at the prize and the beſt game; how they may take in, or put off their children, in and at the beſt vantage (as cattle in a market) for wealth and portion, be they never ſo debaucht, drunkards, or light huſwives;

1 King 21.25.

Sim. 25. Marriage abhorred by the baſe life of ſome couples. Exod. 4.25.

Num. 25.6.14

would it not provoke men to vomit ſuch marriages? A worthy wife cannot be ſufficiently prized, a man cannot tell
Prov. 31. 10. what to aske for ſuch a pearle; and a bad one deſerves no price, being the worſt of wares: the one is above this line, the other is under it, neither ought to be bought and ſold: I ſay, theſe, and other the like abuſes, as the perpetuall jealouſies betweene ſome couples (not the worſt perſons, yet bad in marriage) their ſiniſter conceits, melancholike diſtempers, how doe they make this commodity of marriage, yea and a better too, even religion it ſelfe (which too many ſuch profeſſe) to be badly ſpoken of. But in the meane time, by theſe rents and diſorders the innocent Ordinance beares ill; as if, by her default, ſuch evils were committed.

Vſe 3. Admonition to prevent the diſhonour of marriage.

I proceed to a ſecond uſe of Admonition; and that is, to all ſuch as ſhall upon triall finde out their errors, or elſe can prove their endeavour to preſerve this honour of marriage entire and unſtained. Sundry are the feares and griefes I know of the weake (though religious couples) when they looke backe to their beginnings: ſome to conſider how rawly they entred into this condition at firſt, and ſince having found God to be more gracious, to reclaim them home, or the husband and wife that before was averſe: yet when they alſo thinke, how unthankefully they have requited God for it, waxing light, wanton, worldly and looſe; they cannot chuſe, but they muſt be in bitterneſſe for it. Others, although they have entred into this eſtate with much zeale, reſolution, and conſent of heart, to honour God to their uttermoſt in it: yet alas, when they come to weigh ſeriouſly how many dayes, moneths and yeeres are come over their heads in a moſt unprofitable ſort; gray haires being upon them, without any impreſſion of fruit, and growth in good; able to ſay little for themſelves, either for religion, walking betweene themſelves, praying for and with each other, joynt care in education of their children; yea, that they have humored each other in their baſe corruptions, bolſtred each other in worldlineſſe (which hath eaten up their ſtocke) not ſuffered grace to revive but to decay; ſerving their

turnes

turnes each of other, onely for common and vaniſhing ends of their owne: ſpent Sabbaths carnally, and little delighted in them for Gods cauſe, fruitleſſe in hearing, and Family duties: oh! much cauſe of griefe muſt needs be to ſuch. Be therefore admoniſhed, ſleight not the care of maintaining of Religion in your marriage, with all ſolicitous carefulneſſe, ſhunning that which might weaken it, the honour and comfort of it. Crownes of honour are tickle things; and looke whatſoever it be that hath much honour put upon it, hath withall much care, anxiety and burden annexed. Beware then: ſcum not off the fat and ſweet of the honor and content of marriage; but as for the burden and ſervice of it, to ſeeke God, to worſhip him joyntly, to ſhun all occaſions of eaſe, carnall occaſions of jollity, unchaſte company, you are loath to take the paines: ſurely, you ſhall finde at laſt that repentance will be the beſt fruit of ſuch ſleightneſſe: it is ſtrange how little this is beleeved at firſt, till experience have taught it: but men thinke marriage to be a buckler to fence off all blowes: ſo long as they love one another (as they thanke God, that they doe heartily, though with a rotten love) that will hold them in, as the corner-ſtone doth the ſides of an houſe. Others take marriage to be an eſtate of looſe liberty, to live as they liſt, and therefore obſerve no caution, nor feare any danger, till at laſt they bewaile their folly, when they ſee how by their raſh improvidence, they have brought a ſnare of poverty upon themſelves: others, an habit of pleaſures and expence, till, both time, thrift, and heart be all loſt and paſt recall.

Marriage no buckler to fence our ſelves in bad courſes.

Others there are, who by their froward, peeviſh carriage have provoked each others to wearineſſe, impatience and diſcontent: others, have drowned themſelves in luſt, and led each others by baſe example to follow them; and inſtead of complainers of each others, to be as deep in and overſhooes therein as the other, thereby heaping diſeaſes and needleſſe ſorrow upon their heads. And whereas for lacke of mature regard and prevention, they have pierced through themſelves with the fruit of their ſinne; then they cry out too late, wiſhing they had bin wiſer to keepe this

crowne

crowne entire from ſtaine and diſhonour! Kings and Emperours have ſo ſleighted the due care of their crownes, that they have brought ruine and miſery upon themſelves, by running into exceſſe of contempt: as in the example of *Rehoboam* wee ſee. But when as for their looſe exorbitant wayes, they have come to ſee thoſe ſad effects which followed, they have with their crownes againe, upon condition of improving their honour with ten times more temperance and wiſedome. How much more then have married perſons cauſe to abhor their careleſneſſe in this kinde, and to binde ſure, if they looke to finde ſure; that is, to prop up the honour of this ordinance, if they will enjoy the quiet fruit of righteouſneſſe, by their good behaviour. If a Miniſter or Magiſtrate having more honour put upon them in their places then others, ſhould carry themſelves the more diſdainfully, and beare themſelves ſo upon their places, that they care for no man, nor baulke any bad courſes, doe they looke their honour ſhould beare them out? ſhould not God
1 Sam. 2. 30. ſay to them, *Thoſe who honour me, I will honour*; but ſuch as reproach me, I will make vile? If private perſons excelling others in gifts, ſhall not attend to humility and fear of themſelves, ſhall not their glory end in their ſhame, their gifts in barrennеſſe, and their profeſſion in revolt? Even ſo is it here; ſuch as care not, regard not their demeanour in marriage, both to God, themſelves, and their families, by ſhunning offences, jealouſies, looſe or alienation of affections; but thinke it will alway be hony-moone, and a merry world with them, is it not juſt, that their unſeaſonable ruines ſhould teach them repentance too late? Therefore
Concluſion. let all married ones be warned hereby, to be ſober, heedfull, adviſed, moderate in their affections, loves, and liberties; rather walking on this ſide the brinke, then otherwiſe: alway fearing a change, and ſaying, What if my follies breed in my wife (by Gods ſecret vengeance) a loathing of me? a fire of contention in my boſome? a continuall dropping upon my head, my content at home, my repute abroad? God keepe me within ſuch bounds of marriage as I firſt vowed to keepe at my entrance. Thus much for the Admonition.

Next,

Next, I proceed to comfort all ſuch godly couples, as have laboured to enhanſe and uphold the honour of this Ordinance. Try your ſelves then; no doubt you ſhall meet with uncomfortable thoughts, for your manifold failings: and no doubt you thinke few religious mariages ſo ill managed, and ſo poorely carried as your owne! the many breaches and flawes of your marriages, do cauſe you to mourne and complaine, ſaying, If indeed I had ſo inured and acquainted my ſelfe and my wife to prayer and cloſe worſhipping of God; if I had wiſdome and underſtanding enough to be Gods voyce to my wife to guide her: if I had abſtained from the ſnares and occaſions laid in my way by Satan to overthrow me and my peace; had I preſerved both body and ſoule in that chaſtity and honour that was meet, nouriſhing love and amity, abhorring all occaſions to the contrary, I might behold the face of God with comfort! but now my burden is encreaſed by my errours in marriage; *viz.* that with a ſlight, heedleſſe and regardleſſe heart, I have carried my ſelfe in a buſineſſe of ſuch conſequence; upon which the well or ill fare of my life dependeth. Well, there is no doubt, but, as in all other, ſo in this part of the wheele of our converſation, to wit, of marriage; we all ſinne many wayes, and our errours are infinite. But now, ſift thy ſelfe more narrowly, and leaving thy faults, examine thy ſelfe in intentions, in all the wandrings and ſwervings of thy courſe. Canſt thou ſay, that as in all other, ſo in this part of thy courſe, thou haſt ſought better to be informed, what that good and accepted will of God is? and accordingly, with ſimplicity of heart haſt quit thy ſelfe to thy companion, not for thine owne baſe ends and eaſe, but that marriage might have her honour preſerved, offences might be prevented, God worſhipped within, and honoured without doores; a peaceable life in all godlineſſe and honeſty preſerved? I aske not whether there have bin ſtaggerings, wearineſſe of the yoake, and deſire after more liberties, (for who is there that ſinneth not? as *Salomon* ſaid,) but, I aske this; Haſt thou denied thy ſelfe, and curbed thy baſe heart, to ſtoope to God in drawing this yoake; not ſought thy eaſe, fleſhly content, letting the honour

Comfort to good couples, who honour marriage.

Wants of weak and religious couples ſhall be pardoned. Rom 12. 2.

1 Kings 8.

nour of God to ſinke or ſwim? Haſt thou humbly bowed thy neck and ſtooped to the ordinance, acknowledging how much its changed from the firſt Creation, and by ſinne filled with ſundry ſorrowes, diſtempers and bitter-ſweets, hardly to be avoyded? I ſay, haſt thou under all theſe, abaſed thy ſelfe before the Lord, craved pardon of thy ſtout heart and proud ſtomacke, loth to yeeld, and thine impotency of thy paſſions, deſiring to teſtifie thy obedience in bearing theſe annoyances, as juſtly inflicted for ſinne? Haſt thou acknowledged the Lord moſt wiſe, in ſo ordering the matter for thee, that becauſe thy heart is haughty and inſolent, therfore he hath tamed thee by this bridle; and hath by it exerciſed thy faith and patience, and brought thee to the bent of his bowe? ſo that for the avoyding of farre worſe ſnares, and for the comforts and liberties accruing by marriage, thou canſt willingly yeeld obedience to the rules and duties therof, not dividing burdens from priviledges? and thou canſt correct all thy licentiouſneſſe in ſeeking fleſhly content onely in marriage? Surely, if in ſome comfortable ſort thou canſt ſpeake thus in the eares of God, begging a pardon of all wants, and a releaſe of all deſerved penalties; then I ſay (according to infirmity) thou haſt ſought the honour of marriage; and to prevent the juſt ſtaine and aſperſions thereof by thy watchfulneſſe; yea, thou haſt ſought the honour of the ordainer therof, for thy ſingular comfort, which thou mightſt ill have wanted.

Application of the comfort.

What remaines therefore, but that I comfort thee from God, and encourage thee by his promiſe, not onely againſt the feare of thy diſhonouring God, but alſo towards a more hearty endeavour to honour him further? Surely, thou haſt neede of no leſſe. Thy journey is long, thy obedience difficult! its not for a day or a moneth, but for life; its not for a ſodering up of breaches for a while, to breake out ſo much the worſe after: its no worke of an outſide, to ſet a good face upon the matter abroad, nouriſhing ſtill the diſeaſe within; God is not mocked, and ſinnes in this kinde are like oyle in the hand, which cannot be hid. But this obedience is a perpetuall, yet an ingenuous, humble and holy ſubjecti-

Marriage is no looſe nor idle way of ſervice.

on

on to the will of the subjecter; who by it tryes men, and shewes them all which is in the heart: so that, I dare say, a true obedient in marriage, is a good servant in all. Therefore, as thou needest encouragement from God (as who doth not in difficult duties) so, take it into thy bosome as thine owne, chew upon it and digest it: its the Lords will that thou shouldest. I say unto thee, that as the Lord hath put honour upon this ordinance, so thou hast sought to maintaine it, and who so honours God, shall be honoured of God. God can and will turne all the impediments and incumbrances of this estate into blessings: thou shalt finde this estate made honourable to thee; thy selfe shalt finde acceptance with God in all thy suits; successe in enterprises, honour and esteem among his people: he shall crowne thee with old age, and good report in the way of righteousnesse. Thy wife shall be a blessing, no snare; thy liberties shall be pure unto thee, and thou shalt visit thine habitation without sinne, as *Iob* speaks; thou shalt drinke of the floods of milke, and butter and honey. Thy children shall honour thee in the gate; and shall be thy crowne in thy age; they shall stand about thy table as olive plants; yea, although any of them should prove irregular, yet that should not condemne thine innocency. In a word, God shall bring upon thee all the blessings promised to such as honour his ordinance, even to love thine, for many generations. His word shall not be taken from thee and them for ever: he will continue thee a name upon earth, and a naile in his temple, and peace upon Israel.

Encouragement to religious couples.

Iob 5.24. Iob 20.17. Prov.17.6. Psal.128.3.

Esay 59.21. Ezra 8 9. Psal.128.6.

Nay, I adde, that thy very obedience alone in it self shal be a blessing unto thee. Dost thou preserve thy body in holines and honor? thou shalt avoid hereby those infinite woes and miseries, which befall the unchaste, as poverty, baseneſse, a rotten body, a worse soule, a ruined estate, both in this world and in the world to come. Dost thou nourish love and amity betweene thy selfe and thy wife, that so the peace of God thereby may the better rule thy heart and minde? Loe, how infinite many garboiles and miseries thou avoydest of wrath, debate, envie, raylings, quarrellings and discon-

Miseries shunned by good couples.

tents, which bad marriage cauſeth. But canſt thou ſay, that beſides theſe ordinary duties of the married eſtate, thou and thy wife have alſo cloſed with God in the ſpeciall ſervice of the time, and (with good *Vriah* and *Mephiboſheth*) moderately uſed the comforts of this life, (during the ſorrowes of the Church) and bin married, as if not; remembring the afflictions of *Ioſeph*, making them the due and daily matter of thine Humiliations and Requeſts before God? haſt thou oft, with *Ioel's* Bridegroome and Bride, come out of thy feaſting Chamber, to hide thine head in thy faſting chamber (as our Saviour tels us, when the Bridegroom ſhall be taken away, they ſhall mourne in thoſe dayes,) the husband apart, and the wife apart, for ſincerity, or both together for fervency? Or with the Pſalmiſt, Doſt thou deſire thy tongue cleave to the roofe of thy mouth, except the joy of *Ieruſalem* be above all thy joy, even marriage joy it ſelfe (which yet is allowed to be great.) Surely then, I ſay, thou haſt honoured marriage indeed, and as thy ſhare in the duty hath bin greater, ſo ſhall it be in the bleſſing: The Lord ſhall give thee an hiding place in the day of evill, and becauſe thou haſt kept the word of his patience, in bad times, hee ſhall alſo deliver thee in that houre of temptation, which ſhall come for a triall upon all fleſh. Hee ſhall uphold thee in ſix troubles, and the ſeventh ſhall not come neere thee: The floods of great waters, with all thoſe plagues which God hath denounced againſt theſe, ſhall not come neere thee. Be cheerefull in the Lord therefore, and ſtill, thou and thy wife, cleave and cling to him; deny your owne wils and carnall reaſon, and truſt to his eternall ſtrength; buckle with the worke of God faithfully, and walke in his ordinance humbly, till hee come; and then he ſhall bring healing in his wings at laſt; and in the meane time, hee ſhall cauſe a voyce to ſound behinde, ſaying, *This is the way, walke in it*: Hee ſhall order your pathes, reſolve your doubts, prevent dangers, and ſo preſerve the ſoules of his Saints, that thouſands ſhall fall at his right hand, and ten thouſands at your left, you going ſafe in the middeſt, and

Married couples muſt ſerve God in their time. 2 Sam. 19. 24. Amos 6. 6.

Ioel 2. 16. Eſay 26. 20.

Luke 5. 34. Zach. 12. 17.

Pſal. 137. 5.

Eſay 4. ult.

Revel. 3.

Pſal. 32. 6.

Iſai 26. 3.

Malac. 3.

Eſay 30. 21.

Pſal. 91. 7.

ſo

ſo be brought ſafe and well through all extremities at laſt. So much for Comfort, and for this firſt Chapter.

Chap. II.

More full explication in what the honour of marriage conſiſts (being the ground of the Treatiſe enſuing) viz. entrance and continuance. Entrance firſt, in marrying in the Lord, handled.

BVT becauſe there be many more Vſes to be made of this point, ere I come to them, I deſire further to open this truth, and in particular to ſhew what the honour of this marriage is, and in how many things it conſiſts. Honourable we ſee it is, by that which hath bin ſaid; but the queſtion is, How married couples may attaine this honour? To which I anſwer, by two maine duties: Firſt, procure it: Secondly, preſerve it. Procure it firſt, by laying the foundation of it in honour; for as the root is, ſo will the branches be, either honourable or reproachfull: ſeeke therefore to enter into that eſtate according to God and his rules. And then ſecondly, having entred well into it, manage it well alſo, nouriſh the honour of it carefully and warily, for its no whit leſſe vertue to keepe well, then to ſeeke aright; and many begin with great ſhew of honour, who yet end in ſhame.

Queſt. How may married couples attain this honour?

Anſw. By two things; firſt, by good entrance: ſecondly, continuance

Touching the former of theſe, there is a double rule of the word; firſt, to marry in the Lord: ſecondly, to marry aptly in the Lord. This is the ground of an honourable marriage, when as thou art content to be taught by him who firſt put honour upon it, to maintaine it. For the former, to marry in the Lord, is to uſe our uttermoſt diſcreet diligence, to ſeeke out ſuch companions, as (in charity and likelihood) are

The former part: to marry in the Lord.

Entrance requires goodneſſe and aptneſſe.

are either already eſpouzed to the Lord Ieſus, their husband by faith; and in token thereof, ſit cloſe to him in obedience; or an endeavourer thereto; that is, ſuch as are in a faire and hopefull way of inclining to it. Theſe two (I confeſſe) differ; but beware leſt thou attempt any marriage, in which neither of theſe can be perceived. To open my ſelfe a little; they that are indeed actually married to Chriſt, have bin truely drawne to him by his *Elezier's* and ſpokeſmen, by whoſe embaſſage God hath treated with them, about this ſpirituall union, betweene himſelfe and them. They have well digeſted the offer, and with *Abigail* (when ſent for to be *Davids* wife) confeſſe themſelves to be ſo farre from worthineſſe, to be his Conſorts, and to taſte of his marriage contents and benevolence, that they are unworthy even to be fellow-ſervants with his children, doorekeepers in his houſe, or to waſh and wipe the feet of his houſhold. So vile God hath made them in the ſight of their owne eyes; ſhewing them by his pure Law, the baſeneſſe of that converſation of theirs, wherein they have walked (as the doore alway rolling one way upon her hinges) ſo they alway living in the ſame vices, ſoked upon their old dregs; that hereby he emptieth them of themſelves, daſheth that pride and vanity which puffed them up before: ſo that alas, they rather thinke, that he is throwing them out of his preſence for ever, then marrying them in faithfulneſſe to himſelfe. By this humiliation, they come to be further acquainted with his pleaſure; That even to ſuch wofull ones, who have defiled their fathers bed worſe then *Reuben*, yea, defaced his image; yet to theſe moſt forlorne harlots and children of adulterers, he is willing to be reconciled, yea, to ſeeke them out, as that Leuite did his concubine, yea, after juſt cauſe of Divorce, *Ierem.* 2. 1, 2. to admit them to his bed againe; themſelves ſeeking no favour, but fleeing from him, as ſhe from her Lord. By this unheard of love, hee hath broken their whoriſh hard heart and forehead of braſſe, melted them into teares, to ſee his bottomleſſe and cauſeleſſe compaſſions, as *Zachary* in chap. 10. ver. 12. cals them: eſpecially while they by rejecting or ſleighting it, yea ſhutting him out, and abhor-

To marry in the Lord, what? 2 Cor. 5. 20.

Marks of it. 1 Sam. 25.

The firſt ſight of unworthineſſe of this favour.

The ſecond: they ſee a reconciliation.

Judg. 19. 3. Jer. 2. 1.

The third: their hearts are broken hereby

Zach. 10. 12.

abhorring his love, deserved to have his heart hardned, and love to turne jealousie against them. And now, they consult whether they were better perish in their desolate courses, or venture upon his love for a second reconciling. At length, seeing his scope to be, to get himselfe a name in turning an harlots heart (as bad as *Mary Magdalen*) to her husband againe (a thing which no man can doe to an whorish wife) yea, to make her more loyall and tender to him, then she ever was ere she forsooke him. I say, at length, she is convinced, and casting her selfe downe at his feet, as one that is loath to dishonour that love which she so much abused; with a trembling and selfe-despairing heart, begins to touch the hem of his garment, to apprehend him to speak as he meanes, and so becomes one againe with him, neerer in covenant then ever; bone of his bone, and flesh of his flesh. Striving from that second renuing of love towards him, to draw mighty encouragement and resolution, not onely never to be faithlesse to him, in her conjugall affections any more; but also, to returne the fruit of his deere love into his bosome againe, to walke in all subjection to his lore and will, to delight in denying her selfe, that so she may be wel-pleasing in his sight, whether in doing or suffering for him. Thus abiding faithfull to him in the uttermost service she can doe, she waits patiently for h s coming, that he may finde her in peace and well occupied at his coming, and then make her glorious, and like himselfe, without spot or wrinkle.

The fourth: they being convinced of Gods ends, believe it.

The fifth: From hence they are encouraged to obey.

Psal. 45.

Eph. 6.

This is a short description of a spouse of Christ, and a sonne or daughter of *Abraham*: and such an one (in measure more or lesse) is each soule married to Christ: and of such no question needs to be made, but they are (in this first respect) meet husbands and wives for each other. But lest my words prove snares to any who come short of these, and yet are loth to be debarred from marriage: I adde, that there is a lesser degree of grace under this, onely appearing in the seed, tender and weake; and that is of such, as (although they reach not so farre) yet have their eye toward this bridegroome, counting him one of ten thousand, comparing them-

Mukes of a lower degree. 1.

Job 33. 23.

ſelves with ſuch as are married to him, thinke themſelves far inferiour, wiſh their caſe were ſo happy; abhorre their own treachery, count the feet of ſuch beautifull, as wooe them to Chriſt, thinke highly of the offer, love to be ſuch friends of the Lord Ieſus, and children of his Bridechamber, full of teares, affections and deſires after it. Even theſe are not to be excluded neither, there is hope of ſuch, that they may come to be married to Chriſt in due time; therefore it were unequall that for meere lacke of time and training, they ſhould be rejected: rather, if better faile (in ordinary providence) there being ſufficient ground to hope, that their little is in truth: I dare not deny, but a contract with ſuch may be lawfull, and the Lord may cover defects in mercy; eſpecially if the more forward party be induſtrious to improve a little to a greater meaſure, in the other, if the weaker party be teachable, and in either of both there be a ſelfe-denying heart (if God croſſe their hopes) to lye downe meekely at his feet, humbled for ſin (the cauſe thereof) and patiently taking up and bearing their croſſe, till God amend it.

Zach. 9. 9.

Cant. 3.

By all this it appeares, that Marrying in the Lord, requires good conſideration; and that they who ſo marry, have laid the foundation of future honour beforehand. And who doubts but it had need be ſo? for what hope is there, that they who never ſought it before, ſhould ever light upon it after? Honour requires good breeding, and it is a ſtud, which except it ſubſiſt upon a good ground-cell, will ſoone lye in the duſt. Raſh and ſudden attempts in this kinde, doe but make way for ſhame and reproach; onely marrying in the Lord, prepares the ſoule for the worke: it hath her tooles in readineſſe to fall to the trade, whereas the contrary is ſtill to ſeek; yea, the very method of the Apoſtle in this Epiſtle, ſhewes no leſſe, for he ſpeakes of no marriage buſineſſe, before he have fully opened the doctrine of faith, he layes that for the bottome, and then comes in, and tels ſuch, their *Marriage is honourable*: Faith then is the hand and wheele, which muſt frame a veſſell for honour, prepared, as for all other, ſo for this worke of marriage. And in truth, as it is all Religion (upon point) ſo it is the marriage ring, which makes the ſoule one with the Lord; and

Reaſons of this firſt branch

The firſt: Raſh matches unbleſt.

and this ring is beset with many rich jewels, all of them serving for the honour, that is, the well carrying and discharge of marriage duties. One jewell is, humility and selfe-denyall, whereby the heart is tamed and humbled to this worke with all subjection, and freed from that rudenesse and rebellion of spirit, which makes it fit for nothing but it owne will and ends; but this grace levels it to the obedience of this ordinance. Another jewell is peace, whereby the soule is so calmed and pacified within it selfe, in the point of pardon and Gods favour, that it can beare any affronts: even as the shooes or brasse boots of the Souldier can walke upon rocks or pikes, and feele no hurt; so an heart well apaid in the Lord, is calme, and able to cleare the coast of all distempers; and to goe through discontents and crosses, such as an unquiet spirit cannot. A third is purity, which cleanseth the soule of many bad humours, very unequall for marriage; selfe-love, pride, disdaine, wrath, heart-burning, jealousies and conceits, and makes a man much fitter for marriage. A fourth (the last which I will name) is righteousnesse; that is, the fellowship with Christs holy nature, by which the soule partakes the properties of Christ, qualifying it with wisedome, influence, strength, meeknesse, patience, holinesse, cheerfulnesse, long-suffering and compassion; which graces, as they make him a meet head and husband for the Church, so they make married couples meet heads and helpers for each other. Faith, I say, doth draw from Christ all such abilities and graces, as may prepare the soule to all the services which the marriage estate cals for. Even as the spokes or staves of the wheele strengthen it, for the good motion of it, so doth faith strengthen this great master-wheele of conversation, which is Marriage.

The jewels of the marriage ring.

1. Faith and humility.

2. Peace. Eph. 5. 6.

3. Purity.

4. Righteousnes.

Againe, except the honour of Marriage be forelaid in the entrance, when the minde is free and impartiall, how should it be like to be provided for in marriage it selfe? Alas! marriage hath her handsful of trial, what grace is already wrought in the soule, marriage will finde a gracious heart work enough at the best; for it is given to exercise grace. It is not given to worke grace (without singular mercy doe occasion it) but

Reas. 2. Trials of marriage many.

to exercise it; for what abundance of other distractions doe there fall out in this estate, which (as the Apostle tels us) keepe off the soule from sitting close and comely to God? The necessity of marriage-occasions are such, as compell the parties each to please other, in the matters of this life. So that, except single persons have well bethought themselves, and fitted themselves with a stocke to live upon, they will finde it an hard thing to act a true part on this stage upon the sudden: rather they are like to finde (except God alter it) marriage to pul them from God, to carry their spirits to worldlinesse, unsetlednesse, cares, feares, temptations, lusts, sometimes on the right hand, by baits, to carnall ease and jollity; and otherwhiles on the left, to snares and distempered passions, of anger and impatience, neither of which extremity favours religion, but kils and damps it; taking up all the time and leasure of the soul, from attending the best things, or at lest causing it to attend them lesser; as good never a whit (as we say) as never the better.

1 Cor. 7. 35.

Reas. 3. God is seldom found out of his owne way.

Besides these reasons, what hope have we, that when we forsake Gods way, he will be found of us, in ours? How just is it for him to forsake us, and give us over to our owne by-ends and respects in our marriages, and to suffer us to defile our selves more and more, that as we entred badly, so we should live worse, and end worst of all? As *Paul* saith, The wicked waxe worse and worse, deceiving, and being deceived; so may the Lord plague ungodly marriages by themselves, and scourge them with their owne whip; so that the husband should be deceived with the bad qualities of the wife, and she by his; one defiling the other more, and neither doing any good to the other. Wee see it thus daily, uncleane men doe but teach their wives their trade, that they might match them in their kinde; carnall, proud and bad wives draw their husbands to the like evils, one must please another by concurring with their humours, and all for a penalty upon such as sleighted Gods ordinance, to marry in the Lord: that so the thing they sought might be a snare unto them. True it is oftentimes, the Lord orders it otherwise (for the elect shall be brought home by one meane or other, be they never so ill married) the

2 Tim. 3. 3.

Lord

Lord can turne poyſon into a medicine, if he pleaſe, and ſin to good. But it is ever beſt, to ſeeke God in his way: the queſtion is not what God can doe, but what he doth, or will doe ordinarily. Sure it is, ordinarily, theſe doubtful, irreligious and clandeſtine matches, are as baſely carried, as entred upon; repentance it ſelfe being hard to get for the ſin at firſt; much leſſe amendment of errors, but rather an hardned heart, an unſavory going through-ſtitch, ſwallowing up much ſorrow, and none to pitty them that pittied not themſelves, in haſting ſorrow upon them.

Laſtly, marriages are full of diſproportions. Now religion is fitteſt to levell and equall them of all other: I confeſſe it to be the way of God, that ſuch equality as poſſibly can be attained, ſhould be in this condition, as of yeeres, education, diſpoſition, breed, eſtate, and the like (as in the next point ſhall appeare.) But what is more common, then diſparity in all? yong are married to old, rich to poore, untaught to well trained, harſh to amiable, and the like. How ſhall this be levelled? Surely no way, except religion compound it. I doe not alway ſay it can; for Religion it ſelf hath no warrant to enter upon unequall marriage, howbeit, if it be ſo, religion can beſt ſet all ſtraight and eaven, or elſe nothing can. It is not her wealth, which can procure content with a prophane, froward wife; it is not a good nature which will purchaſe love to a waſtefull, improvident, wanton woman; that playſter is not broad enough for the ſore. No outward complement can eaſe or levell an inward unequalneſſe; onely grace can doe it, if it may prevaile. Grace will ſay thus, Thy wife was but poore, but ſhe is loyall, chaſte, wiſe, provident, ſaves her portion in ſeven yeeres: that which makes her thus, ſhall goe for her portion. Thy husband is but a plaine man, hath no great learning, is none of the ſweeteſt tempers, but harſh and rough: But religion ſhining through theſe clouds, makes the beſt of an hard bargaine: both of them, perhaps, are paſſionate and ſudden, but becauſe Gods bridle is preſently in their mouth, their wants are the eaſilier endured. And, as I ſay this of marriage in generall, ſo in particular of ſecond matches; wherein,

Reaſ. 4. Grace levels all diſproportions.

either incumbrances by former marriage, children, or the world frowning, or ſuſpition of fraud either way; or, in a word, unſutable ſucceſſe to expectation; if in the throng of theſe, religion ſtep not in, to mediate and moderate the controverſie, how endleſſe may the breaches be?

Objections and doubts anſwered.

But for all this, Truth cannot want cavils or queries: for firſt, doe we not (ſay ſome) ſee very many couples doe very well, who never obſerved any ſuch ſtrict courſe, but hap't by better chance, then good skill upon one another? I anſwer: you have lighted ſo, perhaps rather in a negative way, that you are free from many evils which peſter others, then in an holy poſitive way of grace: or if ſo, its rather a lot of mercy, then any good forecaſt of your owne: if it be as you wiſh, thank God who hath borne with your ſinfull tempting of his providence, and ſwerving from his way: howbeit, one ſwallow makes no ſummer, neither ought it to preſcribe a preſident unto others: ten miſſe where one hits well. And ſecondly, I ſay, all honour and ſucceſſe in marriage, muſt not be eſteemed by outward league and peace together; *Ahab* and *Iezabell* accorded, but how? in mutuall combining for wickedneſſe and idolatry. Still ſwine eat up all the draffe ſometimes: and, if outward peace, attended with wealth, eaſe and welfare, cannot hinder a prophane heart, contempt of the Ordinances, Sabbaths and wayes of God, what advantage is it for a good marriage? But it is objected, put caſe, that God converts them to himſelfe? I anſwer, his mercy is the greater, but yet ſo free, that it cannot certainly be reſted upon. The grace of God which turnes all to their good, whom he hath eternally loved, muſt be no pretext for ſinne.

1 King. 21. 25.

Obj. 2. Againe, others come in and cavill; tuſh, what need you be ſo nice, grace may come in due ſeaſon, no time paſt, and when it comes it never comes amiſſe? I anſwer: grace is precious at all times, after marriage as well as before, if a man were ſure of it; but what ground have any to preſume of it, without ſome word for it, much more being againſt it? God may be patient, and ſay, No time paſt: but neither is he tyed to it; and beſides, they that tempt him, are moſt unlike to

to ſpeed well. Walke in his way, and then indeed, no time paſt: God may, yea, and will convey his grace to a poore ſoule that waits for him.

But its further objected; the beſt (by their leave) have failed in their godly attempts, and found worſe wives then they ſought. I anſwer: yet, they may have peace in this, that they have ſought God to the uttermoſt: he hath hidden himſelfe from them in this particular, as the Prophet ſaid to the *Shunamite*: but they have peace in their endevour, and therefore have no cauſe to give God over, but to hang upon him ſtill, to finde mercy in another way, that is, in the buſh burning and not conſumed: that is, that by your prayers, God hath reſerved mercy for them, and meanes to grace their enterpriſes at laſt, doing that for them in marriage, which he did not before. If the Lord pleaſe to heare them at laſt, it ſhall be well; and to ſuch this free grace of his belongs, who though they have bin diſappointed a while, yet it is in their obedience, and ſo includes an hope of further audience and ſupply from heaven. But I conclude, if any carefull ones have yet miſcarried; ſurely, ten times more have done ſo for lacke of it. *Object.* 3. 2 Kings 4. 27.

But many religious ones may have perilous qualities, and ſo diſhonour marriage. *Anſw.* If this be done in the green tree, what ſhall be done in the dry? what ſhall become of ſuch as without reſtraint, even out of the abundance of their evill heart, bring forth ſuch fruit with full purpoſe? Adde to this, their evill qualities come not from religion, but becauſe they are not religious enough to bridle and mortifie their luſts. Its becauſe they drowne the power of their religion in their owne ſenſuality and will; detaining the truth in unrighteouſneſſe: and no doubt ſuch would be much worſe, if religion did not now and then ſtep out to moderate. *Object.* 4. Luk. 23. 31. Mat. 12. 35. Rom. 1. 13.

But if you tye us to ſuch ſtrictneſſe, to marry onely in the Lord, what ſhall become of thoſe perſons that are not in the Lord. I anſwer. Take you no thought for them, take thought rather, how (in the ſwarme of ſuch) you may ſhun *Object.* 5.

them, and light upon ſuch as are the Lords. As for theſe, you ſhall not need to take thought for them; our rules will not much hinder their marriages, like will to like, doe we what we can, and the dead will bury the dead, the world
Luke 9 60. will love their owne, and that to their mutuall ſorrow; and all to teach us to love ſuch the rather whom the Lord loveth. What have we to doe to judge them that are
1 Cor. 5. 10. without? no, we ſpeake to no other but the willing people, Pſal. 110. 3. who will ſtand to be judged at Gods barre.

Object. 6. But I have caſt mine affection already upon ſuch an one, and am ſnared. *Anſw.* Then forbeare a while, till all means be tryed for the parties bettering, and ſo venture upon them.
Inſtan. *Object.* But I cannot ſo farre deny my ſelfe. *Anſw.* Thanke your ſelfe, God forceth no ſuch neceſſity upon any, if they will be ruled. If not, their ſnaring themſelves with a needleſſe neceſſity, cannot make Gods command of no effect. If you can make to your ſelves ſuch a neceſſity, as muſt breake a charge of God, then try how well you can endure the fruit of it, when ſorrow, repentance and ſhame ſhall come upon
Pro. 24. 34. you, as the neceſſity of an armed man. Is not as good reaſon, that you digeſt this gobbet, as that the Lord digeſt the other? yes ſurely.

Object. 7. But when all is done, perhaps we ſhal miſſe of our choice deſired, becauſe there are ſo few to be found, in this wofull barren world, of ſuch as be religious, and thoſe who are but meerely civill are counted puritans, and thoſe preciſe whoſe manners are not debauched. *Anſw.* Set not Gods providence and his command together by the eares; as if he charged you to marry onely in the Lord, and yet debarred you from it in practice; ſo that either you muſt be forced to marry with all ſorts, or elſe muſt not marry at all. No: God puts no ſuch ſnare upon any: looke you to your ſelves, that you be ſuch as you goe for, and the Lord will not deceive you; he hath good in ſtore for the good. Its one of heavens
2 Cron. 19. 11 workes to make good marriages: and hee who hath bad women in ſtore for ſinners, that they may fall by them;
Eccleſ. 7. 26. he hath alſo good ones for the good, that they may honour marriage

marriage and him thereby; yea, and he hath wiſdome, diſcerning of ſpirits, of the ſubtill ſhewes and guizes of all ſorts, both hypocrites and other bad ones, ſo that (as ſubtill as the world is) they who loathe to be cheated by their dice-play, ſhall not want wiſedome to judge, and ſavour to reliſh the good in the midſt of the bad; they ſhall heare a voyce behinde them, ſaying, *This is the way*: and withall, giving them an eare to heare, and an heart to obey, and walke therein. Ephes. 4. 14. Eſay 30.

But to conclude, wee have met (ſay ſome) with good companions, by providence, yet ſtill are we letted; for our parents and friends (at leaſt of one ſide) will not conſent. I anſwer: perhaps you ſeeke among the good, and finde better then your ſelves, for ſome ſiniſter end, the beauty or the portion of the party; otherwiſe unworthy to ſpeed: and what wonder if a wiſe parent will not conſent to beſtow his childe upon you? But ye object: yes both of us being both religious and conſenting, yet parents croſſe us. I anſwer: If indeed it be ſo, tarry till I come to the next Chapter, and there I ſhall fall into that argument of the parents duty, and therefore I will not prevent my ſelfe. We have anſwered Objections enough, and more will occur after, enough therefore is ſaid here. Let us haſten to ſome Vſe of the point, wherein more ſatisfaction will be given to other queſtions. *Obiect.* 8.

Vſes of the point.

1. Terror and reproofe. Bran. 1. Opponne ſcorners to marry in the Lord, terrified.

First, this is terrour and reproofe to the marriages of this degenerate age; wherein this duty of marrying in the Lord is caſt off at large. As *Rehoboams* yonkers carried that weighty buſineſſe of his Kingdome, and overthrew it: ſo doe the unruly and rebellious humours of moſt youth miſcarry this. They knit and combine themſelves together, as if they were right grave Counſellours, wiſer then their parents and ancients, diſdaining that any ſhould over-rule their raſh and rebellious appetites; and ſo with raſh reſolutions and fury of undeniable paſſions, they ruſh themſelves upon the pikes of eternall miſery. If once their parents be dead, then moſt of theſe hot-ſpurs have made ſure enough, for the honour of marriage: for by that time they come of yeeres (if not before) 1 Kings 12. 10

fore) moſt of them have embezeld their patrimonies. But if not, yet in this point of marriage this is their reſolution;
Iudg.14.3. Joſh 23.29. Give me her, for ſhe pleaſeth me well: (ſhe may pleaſe well for a moment, though ſhe be a prick in the eye, and a goade in the ſide for ever after.) And ſo for a vaniſhing content, to a vaine humour, what doe ſuch, but enthrall themſelves to a wanton, waſtefull and wilfull ungodly companion? And as the Heathen ſaid of a bad bargaine, it vexes the fooliſh buyer more with the continuall upbraiding, then the loſſe of the money, ſo may I ſay of this: and as *Sampſon* found this at leaſure, for the wilfull minde he bare to have *Delila*: ſo doe theſe. But alas! there is no ſeaſon for ſuch as he was, to beleeve it (being intoxicate with the cup of inchantment, diſabling them from taking better counſell.) But why then ſpeake I this? Surely, becauſe I ſee religion among young couples, for the moſt part, is the firſt of thoſe reſpects which are laſt thought of. Deſperate and ſtollen waters are ſweeteſt to ſuch; like thoſe of the *Benjamites*, who ruſhing
Prov.9.17. Judg ult. into a company of dancers, in their jollity, ſnatcht up each man his wife, as ſhe came to hand, prove well or ill, for better for worſe: for why, they ſought wives, not good ones, and that any way, ſo they had them. What a merry world were it for our debauched drunken youth in theſe our dayes, if they might chooſe their wives in ſuch a lottery. To catch (among a drove) each one his owne marrow pell-mell: oh what a brave thing were it? There is a pleaſure in doing that which is forbidden, to our curſed nature, even becauſe it is ſo: and if it were not ſo, they would dye upon a ſwords point, ere they would attempt it. And notwithſtanding the woe of ſuch marriages, both againſt Gods word, law of reaſon, conſent of parents, yea, the generall experience of ſuch as are gone before them; yet, who may ſpeake to ſuch? Surely ſuch matches are made in hell, like are fallen upon like by the Divels ſpokeſmanſhip: as I confeſſe, better one houſe troubled with ſuch, then two. But what a ſad thing is it to thinke, what a curſed poſterity ſuch are like to hatch; I ſay ſuch, as whereof one or two might poiſon an whole
As Gen. 6.2,3 neighbourhood? Drunken meetings, marriages, revellings,

lings, Marquets, Fayres, Tavernes and Alehouses, being the places wherein such chuse their companions. But of this enough.

A second sort coming here to be reproved, are not so debauched as these, and yet reproved for their careleſnesse to marry in the Lord. Many, not grosly prophane, yet because but civill, trusting to their wit and policy alone, thinking themselves secure enough, although they goe not so spiritually to worke, as to marry in the Lord, are to be taxed by this doctrine. So long as they can marry morally, such as are free from grosse crimes, uncleanneſse, riot, alehouse-haunting, and the like: such as are of a sweet carriage, fashionable, and compleat, brought up well to a pleasing and outwardly gracefull behaviour; especially, if there be any meanes to live competently in the world, good husbandry and housewivery; oh, they thinke their choice is excellent; yea, when children themselves stagger for conscience sake, at such offers, yet their parents are earneſt for the match, and vexe themselves to see their children so precise. And indeed no wonder, when Morality (in these times) is counted preciseneſse. And yet, tell me, what oddes is there between those *Benjamites* I spake of, and those children of God marrying the daughters of men, the posterity of *Sheth* with idolaters? what wofull impes proceeded from such a mixture? And the truth is, even such as profeſse religion are growne to make such matches without any checke. The common queſtion now, not onely among great ones, or among prophane ones, but even among the ordinary sort, and such as profeſse religion, is, What shall she have? What is she worth? What joynture can he make? who will shew us any good? As if men were selling of cattell in a marquet? Not thus; What is the woman? how brought up? how qualified with knowledge, love of Gods Church, meekeneſse, modeſty, or other fruits of faith and the spirit? which yet are the onely ornaments of wealth and beauty, yea, more in price with God, then all they poſſeſſe, who enquire so little after them. But by that time, some of these, by bad example, and for want of the fear of God, grow to be bad companions, others

2. Branch of terrour. Marriages with them that are onely civilized, unsafe.

Gen. 6. 1.

Pr. 1. 8.

uncleanneſſe, others ſpendthrifts, and the like; then their parents (who ſo ſhunned religious ones before) can wiſh they had matcht them with religious ones too. But its juſt that they pierce themſelves through with cares, who ſeeke religion out of ſeaſon, rather out of their own ends then for her ſelfe. Hence it is, that ſuch ſolemne marriages in the world, as begin with great hopes and honour; yet within a few yeeres turne to miſery, beggery, impriſonment, defiance of each other to the pit of hell. Why? Surely becauſe they ſought other things as chiefe, money, and beauty, and the like, but not religion; juſt it is with God to forſake them and leave them deſtitute, not onely of that they ſought not, but alſo of that which they over-chiefly coveted. Not to ſpeake of thoſe baſe and wicked ſhifts, which ſome of them are faint to come to, as flattery of their betters, unclean relations, banquerupt-like wayes, to borrow what they can, and leave men in the lurch. Ill marriages are one cauſe of banquerupts, though not the onely; for many ſtreams there are, that cauſe this banke to overflow ſo exceſſively now a dayes. So much of this.

Branch 3. Reproofe.

Of ſuch in whi.h either partie is bad.

Thirdly, this is reproofe, and that of two ſorts: firſt, ſuch as whereof neither party is religious: ſecondly, whereof onely either of the two is ſuch. Touching the former, we ſee a wofull patterne of *Ahab* and *Iezabel*, of whom neither was better (though perhaps the one leſſe ill) but conſpired together, and ſet forward each other to miſchiefe. And indeed ſo it commonly fals out, that if both be bad, the woman proves the worſt. Its much what, in this ſexe, as in the inferiour natures of creatures, the ſhee-Beare, Lyoneſſe or Wolfe, is the moſt ſavage and fierce: ſo here, the impotency and unbrideledneſſe of the ſexe, makes her more ſubject to rage, unrighteouſneſſe, revenge and wickedneſſe then a man: not to ſpeake of the naturall perſwaſiveneſſe of ſuch, incenſing to evill forcibly, ever ſince *Eve* tempted *Adam*.

1 Kings 21.25

cap. 21. ver. 7.

1 Kings 21.7. *Iezabel* provoking *Ahab* to be farre worſe then himſelfe, by ſaying, *Art thou now King of Iſrael? and lyeſt thou upon thy bed as a foole? Come, and I will give thee the vineyard of Naboth, &c.* The corruption of beſt is worſt; and when ſhe who

by

by her kinde, should have bin the most modest, becomes bold, she commonly keepes no bounds of immodesty. Two are better then one (saith *Salomon*) and woe to him that is alone: but here we may sadly invert the words, and say, One were better then two; and woe to those couples who are both bad: better had it bin for such to have lived in the mountains, to bewaile their virginity, yea, to dwell with the foxes and wilde beasts, in extreame solitarinesse (where no other then misery can be looked for) then to enter into an hoped condition of welfare, to double and treble their owne sorrowes, sin and judgement; making each other much more the children of Satan then before. Eccles. 4. 9. Judg. 11. 38. Mat. 23. 15.

And verily, it is the usuall destiny of the most Families, to be pestred with such couples, whereof neither is religious, but both rude and prophane, and studying who should excell the other therein. If the one dare lye, the other dare sweare to it; if the one slander, the other will avow it; if one be bad, the other will be worse. And this pleaseth him that brought them together, on life; that by their vying and outvying each other in evill, they should approve their thanke and service unto him: joyning to morall sinnes, the omitting or despising of Gods worship and Ordinances within doores or without, as Word, Sacrament, prayer and duties. Alas! put case that bad couples are not combined in open ungodlinesse and malice, but onely in a meere, civill, formall and sapleſſe religion, keeping of Sabbaths barrenly, or mutuall complacence in each other, for the raking up of money, making great portions for their children, ill brought up, and like to spend it as prodigally, and mocke them for their labour (as one lately did, who after his fathers death, having found out his hoord of mony, cryed out, Oh faithful drudge!) and so waste it out in bravery and fashions, pride and pompe of life. Or put case they live in a meere harmlesnesse of course, spending out their dayes in working, eating, sleeping, neither doing good nor grosse evill, welcoming and visiting neighbours, living curteously (which I confesse is the best of such) yet alas! what a miserable life is this in comparison of the true gaine and sweet of a A villainous speech.

marriage religiously carried? But yet the worst is behinde.

Admonition to such.

For why? rarely doe we see couples thus married to repent themselves of their course; but wanze away like shadowes, except they dye like beasts, without sense; and even as they have entred basely, and lived worse, so the last act of their life is worst, and they dye impenitent. Oh then! in Gods feare, let me speake unto you, and be admonished ere it be too late, (ere either the one of you be swept from the other, or both to destruction,) to consider your sinne at the first, humbling your soule for it, and much more for the long thred of your former course, which you have spent amisse. And if neither of you will at all profit by either word or workes of God, while you live together, but goe on hardned in your mutuall wickednesse; yet when God shal separate the one from the other, by death, crying out lamentably of his or her sinfull course; oh, let the survivour be yet gastred out of his den, and with that third Captaine of fifty, cry out to God, and say, Although thou hast parted us Lord, and my companion be dead in sinne, yet *let my life* (I pray thee) *be*

2 Kings 1. 13. *precious in thy sight*: unsettle me from those lees upon which I am setled, (for want of roling) that I may breake off my long prophane, fruitlesse conversation, and seeke thy face, and re-

Psal. 39. 13. cover my selfe, ere I depart and be seene no more! Oh! it were better (I grant) if the Lord were so pleased, that as both of you have bin partners in sinne, and one corrupt flesh; so you might both together repent, and become one spirit in the Lord, both of ye might be rouzed by his terrours out of your dead sleepe; that the one being humbled, might gaster his fellow, and say, husband, wife, seest thou not that Gods hand is out against us, and his wrath is upon us; we are under all adversity, our bodies, soules, children and affaires, nothing prospers: oh, we have made use a long time each of other, for the divels vantage, till our bones be full of the sin of our

Iob 20. 11. youth: except we returne in time, God will be avenged on us, and send us to our place and long home of misery: Alas! we have never honoured marriage, as other holy couples have done; its strange patience that yet we are on this side

ſide hell: let us now joyne together, and turne to the Lord, that if poſſible, all may be forgotten and forgiven. Oh! happy you, if ever you ſhould live to ſee that day! happy your poore children and family, whoſe ſoules you ſhould ſnatch out of the fire, and be inſtruments of pulling them out of that miſery unto which you have bred them. But I forbeare.

But there is a fourth ſort of marriages, whereof either party onely is religious. Theſe alſo are to be humbled for their ungrounded attempt, the one for ventring upon an irreligious yokefellow; the other for irreligious entrance. *Zachary* and *Elizabeth* are commended, that they were both juſt; therfore it is a ſtaine to ſuch marriages, as wherein either party is good, the other oppoſite to it. Examples whereof we have in Scripture; *David* and *Michal*, *Nabal* and *Abigail*, *Iob* and his wife. The Lord who forbad to ſowe one field with divers ſeedes, or to weare a garment of linſey-wolſey, much more abhors that the marriage-bed ſhould be defiled with perſons of divers religions; for we know no oppoſition is ſo ſtrong, as that which is ſpirituall; and how then ſhould there be amity and love, where the ſeeds of greateſt enmity abide? What a tempting of God is it, to draw the yoke of God with one that drawes in the yoke of the Divell? Or (as *Paul* ſpeaks in the like caſe) What fellowſhip is there betweene Chriſt and Belial, the beleever and the infidell? what is ſuch an union, ſave a monſter compounded of divers natures, by an adulterous mixture? What a noyſome thing were it for a lively and healthy body to walke with a dead carcaſſe bound to it, backe to backe? How long could it continue? how ſhould it avoid putrifaction? as appeareth by the manner of that puniſhment, in ſome caſes inflicted, among the Heathens; as that image of *Nebuchadnezzar*, which had the body made of mettals, and the feet of clay, could not abide long without diſſolution; ſo neither can that temper which conſiſts of ſuch contraries. And hitherto adde that (which one well obſerveth,) that when good and bad joyne together, ſeldome is the worſe bettered by the good, but often the better is marred by the worſer party. The browne bread in the

Branch 4. Admonition to the religious married to the irreligious
Bran. 1.
Luk. 1. 6.
1 Sam. 18. 27.
1 Sam. 25.
Job 1 8, 9.
Deut. 22. 11.
2 Cor. 6. 15.
Dan 2 32.

oven wil be ſure to fleece from the white, not that from it. How can it otherwiſe be, in this ſo neere a knot of marriage? ſince its ſeldome ſeene, but its ſo in all other fellowſhips? when the one party is patient, devout, meeke, ſober, a lover of the Word, conſcionable in Sabbaths, and the uſe of meanes; the other careleſſe, froward, unchaſte, intemperate and prophane? what a corraſive muſt the one needs be to the other? and inſtead of an helper, what a continuall dropping? was it a ſavory thing (thinke we) to *Iob* to heare his wife bid him *Curſe God and dye?* himſelfe being ſo armed with patience, as to ſay, *Shall wee receive good things of God, and not evill?*

Prov. 19. 13.

Job 2. 9. 12.

When *David* danced before the Lord, and in the height of zeale brought home the Arke of God, was it a pleaſing thing to heare *Micol* to call him foole for his labour? and although they are not ſo groſſe as to ſcoffe at their husbands or wives, yet what a croſſe is it, to have ſuch lying in our boſomes as are of a diverſe minde? what complaint is ſo uſuall in theſe dayes as to heare the complaints of good husbands, of ill wives, and wives of husbands, through this deſparity? Some making their moane for the churliſhneſſe, ſtraightneſſe, maliciouſneſſe, reſtraint from uſe of meanes; others, for other eyeſores, of which ſort unequall marriages are infinitely fruitfull? So rare are thoſe couples, of whom it may be ſaid, They draw mutually and equally in one yoke; as *Zachary* and *Elizabeth*, both juſt, diligent hearers, zealous worſhippers, lovers of God, of good men, and the like! And hence it is, that there is oftentimes little difference betweene thoſe families in which both be bad, and thoſe in which onely either party is good; becauſe commonly the better party makes himſelfe but a prey to the other. Religion muſt alway be the diſadvantage of the party, and the irreligious muſt beare the chiefe ſway: even as the elder brother will domineere over the younger, becauſe of his birth-right; ſo, the better party muſt ever looke to be the underling. As we ſay of a ſyllogiſme, That the concluſion ever followeth the weaker part: ſo here. Alas! where both parties are as they ought, how little good is done? ſo many croſſes, buſineſſes of the world, debts

2 Sam. 6. 23.

Luk. 1. 6.

Luke 15. 28

debts and temptations by sinne and Satan come betweene, that even the comfort of such marriages goes neere together: what good is like to be done, when the one is alway thwarting the other, in the duties of the family, or lesser occasions? I say, when the maine is crazie, how shall the rest be sodered? But enough of these.

To passe therefore to another sort of couples: how many husbands are of this ranke, disaffected to their religious wives, and yet for some by-respects and ends of their owne, will tolerate them in their profession of religion, and use of means? But alas! full ill is it against their wils, if by any counsell, benefit or perswasion they could be withdrawne from it, how glad would they be? Nay, if they could divert their affections from this way to any worldly way of feasting, jollity and companionship, how much rather would they chuse to be at double or treble cost to maintaine it, rather then at a single one, to nourish the other? So that, if they permit them not their religion with gibing and geering them openly, yet with a secret disdaine. If (say they) our wives will needs be precise, let them: why? Is it because you love it in them? No: for then they should have your company, and you would be like them: (wheras now you suffer them by a kinde of connivence, winking at them, and looking betweene the fingers:) But why? perhaps they being men of a more indifferent and gentle nature, and convinced by the secret grace which breakes out in their wives, which they cannot smother; and now and then (especially in the time of their feare of death) acknowledging their state to be better then their owne: besides, beholding sundry gracefull qualities in their wives, which tend to their owne honour and credit in the opinion of others, beholding them to be in esteeme with some of their betters; and themselves accepted the better for their sakes: sometimes also stirred in conscience to desire they were as they are, though when their pangs be over, their lusts dog againe surprize them: I say, by such second motives many men (not being *Nabals* and base blockes) being perswaded better of their wives, then others are; as seeing their estates to be the more prosperous, by their frugall house-

Branch 2.

Diverters of their wives from religion to other matters, reproved.

Connivers only at the religion of their yoke-fellows, not approvers thereof, taxed.

Commenders of religion in their wives for other respects, not for religion, blamed.

housewifely, and wise managing thereof; they grow more indifferent toward them, and especially their persons and sweet innocent behaviours gracing them in their eyes. And by such meanes, many women unequally yoked, live at better tearmes then others doe.

1 Pet 3.1. But alas! how few of such husbands are drawne to God (as the Apostle saith) by the conversation of the wives, or wives by such husbands? but put it off with a tricke; you see (say they) what our wives affect, they must have their wils, we must not crosse them, for then all were out of order; let them alone and run their course, as poore silly women may doe: but as for us, who are wiser, and have greater affaires to looke after; we must play the good husbands at home, and hold in matters together. Well, take heed you wise fellows, lest you be taken in your owne snare, beware lest God pull ye not downe from that pride and jollity, by which you look over religion, as a meane thing, under your worth and employment. The wisedome of man is but foolishnesse with God, and when the glory of this world shall be abased, and bid you farewell, then Gods matters will beare some price, and *Maries* portion may hap to be wished. Oh therefore (as *Paul* saith) what knowest thou, O man, whether God have appointed thy wife to occasion thy conversion? Oh, its death to many a bad man, to thinke, that a woman should beare stroke or sway with him in the cause of God? they will not yeeld so farre, as to grace their wives with such a victory? Its well, if her ornament prove not her greatest detriment, and she have not much soure sauce to digest her sweet meat. But as for following her steps to heavens, oh! it were too great honour to the wife? well, you shall wish you had esteemed it your owne greatest honour! Meane time, the greater shall her thank be with God, by how much her religion hath cost her the setting on: if she suffer not her zeale and grace to quaile by any discouragements, till she see better things at last, after her long patience, to be wrought in her husband. Oh thou unequall husband! art thou content to pocket up all the commodities and contents of a good wife, and to take all which religion affords thee in thy wife,

1 Cor. 1. 25. 1 Cor. 7. 16. Luk. 10. 42. Scorners to be drawne by their wives religion, faulty.

for

for thine owne ends, never looking whence this maſt fals? wilt thou love the daughter thrift, modeſty, ſubjection, ſobriety, teaching of thy children, and careſt thou not for the mother, religion, which bred them all? How baſe is it to love the effect, and to diſlike the cauſe? to deſire that theſe good qualities were in a wife without religion, rather then by them to behold the beauty thereof? Take heed, reſiſt not the light, ſtop not your eyes from beholding that Sun whoſe beames you are ſo much beholding too.

I conclude this fourth branch (being a very materiall one) with an admonitory caveat to ſuch perſons, whoſe wiſdome will be (as I take it) to make a vertue of a neceſſity, either in drawing the backward party to a better paſſe, or themſelves to a more patient bearing of their burden. Firſt therefore, let ſuch ſay with *Pharao's* Butler, I remember my ſinne this day, the ſinne of raſh entrance into marriage, my ſenſuality and yeelding to mine appetite, without conſulting with God. Theſe and other ſinnes of thy youth, open before God, that he may cover them. Redeeme thy former neglect by preſent diligence, in humbling thy ſoule, and praying to God for pardon; it is never out of ſeaſon to doe ſo, if the fruit be not as thou deſireſt, yet it ſhall be ſome ſupply of thy want of good marriage, and an eaſe of thy ſorrow. As for thy companion, poure out thy ſoule to God for him, as *Abraham* for *Iſmael*, Oh that he might live in thy ſight! If conſcience move thee not, yet let ſelf-love doe it, for thou art like to enjoy the good. And with ſpirituall meanes, joyne ſtable practice, commend whatſoever is praiſe-worthy in thy companion (for the worſt have ſome good parts) that it may appeare, that thou art loth to bury good under the clod of evill, and wouldſt be glad to commend for ſomewhat: for ſo God himſelfe doth, *Deut.*5.28. &c. infirmities paſſe by, and marke not (for who ſpeakes of a ſcar, when the body is crooked?) groſſer evils ſo obſerve, as waiting thy ſeaſon to reprove them, and that with all mercy and meekneſſe, leſt thou exaſperate inſtead of mending; joyne eſpecially a convincing and winning converſation, for this glaſſe will ſay more then all thy words; nay (if Saint *Peter* may be beleeved) more

Counſell for ſuch as draw in an evil yoke Gen.41.9.

1. Rip up thy ſtate to God.
2. Redeem old errours, and pray for pardon

Gen.17.18.

Deut.5.28.
3. Paſſe by ordinary faults.

1 Pet.3.1.

then the word it ſelfe ſometimes. And they are no men nor women, whom ſuch a carriage will not win in time. But put caſe God ſtill anſwers not thy deſires: fret not againſt thy lot (which is Gods providence) nor by compariſon of worſer folkes better ſucceſſe. But poſſeſſe thy ſoule with patience, beare this indignation a while, till the evill be overpaſt; thou drinkeſt of no other cup, then that which thou haſt filled for thy ſelfe. Moderate ſuch pangs and melancholique paſſions of diſcontent, as doe attend ſuch a condition, and be not froward with the froward, knowing that the Divell is ſeldome outſhot in his owne bow. Eſpecially thou woman (if it be thy lot) beware of it, let not ſlye againſt either marriage or procurers thereof, leſt religion beare the reproach of thy folly. No man puts new cloth into old garments, leſt the breach be worſe. And (if I might adviſe) I would wiſh ſuch rather to conceale their grievances, then to open them much, eſpecially to ſtrangers: and it requires great wiſdome to do it to any, moſt of all with ripping up all grievances before witneſſes: for hereby, as ſecrets become reproaches, ſo, that which might have bin healed, is quite made incurable, by over-deepe ſearch and exaſperating. However the iſſue prove, waxe not deſperate, ſtill hope; the name of the Lord is a ſtrong tower, the righteous flee to it, and are preſerved. Thou art not alone in thy griefe, live by that faith wherby *Iob*, *Abigail*, others lived & do live, and thou ſhalt ſee what end the Lord ſhall make; keepe ſtill thy humility, care and diligence: The way of the Lord is ſtreight to him that walketh uprightly, though there were no other. Above all, beware of juſtifying thy baſe heart, under colour of thy companions more apparant ſinfulneſſe: play not the hypocrite, as many doe, who promiſe great matters, if free of the croſſe, who yet being ſet at liberty, diſcover themſelves to be wanton, worldly and carnall: ſometime ſtumbling at the ſame ſtone which before gave them a fall, and becomming worſe in good marriages then they were at the firſt in bad. And thus much for this firſt Vſe, with the Cautions thereof.

4 Fret not at thy lot. Luke 21.19. Eſay 26.20.

Luke 5.40.

5. Conceale grievances ſo long as is poſſible.

Heb. 12.13. Prov. 18.10.

Prov. 10.29.

6. Juſtifie not thy owne errors, by others

Vſe 2. The ſecond Vſe is Inſtruction: teaching us by compariſon

ſon to eſteeme and judge what is the moſt excellent object for the married to behold in each other. And that muſt needs be found religion; very heathens could ſay ſo of their vertue, that ſhe is deſirable for her ſelf: how much more we of this? No other things are ſo; they have their deſiredneſſe, yet for that they are in order ſerving to better ends, rather then for ought in themſelves. And as wiſdome it ſelfe uſually in Scripture is ſpoken of in this kinde, that ſhe is better then Rubies, the Topaze, the treaſures of the Eaſt, no gold is like her: ſo is a good woman furniſh- with this grace, more precious then all pearles. Even as alſo an husband is: birth, education, meanes and wealth, greatly conduce to a compleatneſſe and contentment of marriage: but as for making it happy and honourable, they reach it not: onely religion can doe that. They are as the ſecond ſort of worthies of *David*, which attain'd not to the firſt. Many daughters have done well, but thou haſt the birth-right, and farm aunteſt them all. There is an honour of complemen-, and there's an honour of ſubſtance: the former may ſtand in externals; the latter onely in religion. *Salomons* words will expreſſe the point; That which is deſirable in a man is his goodneſſe: no man is praiſed for that which is out of him, but for that which is within him. Secondly, there is no compariſon betwixt the graces of the minde, with outward abilities; for the one is of abſolute neceſſity, the other not. It being not abſolutely neceſſary, that a man ſhould be well bred or wealthy: but its neceſſary that he be religious: without the one he may live, and maintaine the honour of marriage (though in the other there is uſefulneſſe) but without the other he cannot. Laſtly, in reſpect of the abſence of either: better want a pound of the one (if want muſt be) then a dram of the other. Wealth and parts will not recompence the lacke of religion (for they are under it in their kinde:) but ſhe can ſupply theirs with an hundred fold. The concluſion is, learn we to ſettle our judgements ſolidly upon this truth; that ſo our eye be not bleared with the falſe and erronious opinions of the world; which (as in all other reſpects, ſo) in this point, forſake the rule of God, for vaine ſhadowes and emptineſſe;

Inſtruction. What the beſt object of the married is.

1. Reſpect.

Job 28.18. Prov.8.11.

2 Sam.23.19.

Prov.19.22.

2. Reſpect.

3. Reſpect.

lineſſe; and having embraced them all their life time, ſeeking in the creature, that which is not there to be had: (for as apparell cannot feed, nor meat cloath, nor any thing exceed his owne ſpheare; ſo neither can beauty reach beyond that is in her, nor riches above that is in them:) they cry out at laſt, taught by experience of fooles, we have loſt the body for the ſhadow, embraced vanity and forſaken mercy: *All is vanity*! So it was at the firſt, but you ſaw it not.

Jonah 2.8.

Vſe 3. Thirdly, let this admoniſh us, to ſhun all deluſions and errours in this kinde, which might deſtroy the honour of mirriage. Imagine not, that profit and pleaſure can doe the worke of honouring mirriage. An Heathen could ſay, Theſe are but by-reſpects in a lower contract of friendſhip: how much more here? when ſweet and profit are once worne off, as the nap from the fine cloth, nothing remaines behinde ſave thred-bareneſſe: as when the leaves are blowne off the roſe, nothing is left ſave the prickle. Not ſo here: for although ſhe begin with ſome foureneſſe, yet ſhe is durible and outlaſting. Secondly, be not gulled with the raſhneſſe of ſuch brainſicke ideots, as thinke marriage to be magicke, that looke what defect ſo ever there be in couples, yet marriage will accommodate all ſuddenly. Marry them (ſaith one) and all will doe well enough. Can marriage make all errours vaniſh? Is any man ſo mad as to thinke, that becauſe he hath a great ſumme to pay, therefore he may convey twenty ſlips into it, and not be diſcarded? ſhall not each peece come to the weights? Surely that which in the ſeverall is naught, cannot doe well in the compound. Once (as our Engliſh ſtory mentions) there was in the Engliſh Court a very ſweet Lady, called *Ianemake-peace*; which no ſooner perceived any little difference among the Nobles or Courtiers, but ſhe would accord them preſently. But this office is onely in religious marriage, not marriage onely: nay, rather marriages ill entred upon, are commonly ſo farre from ſweet accord, that rather afterward they prove worſe; for then doth the divell preſent more baits of liberty, to an unbrideled heart, then before.

Ad monition againſt ſome errours herein. The firſt.

The ſecond.

The

The old ſpeech is, Magiſtracy makes not the man, but diſcovers what mettell is in him. Be not deceived, God is not mocked: as a man ſowes, ſo ſhall he reape; of wheat, wheate; of darnell, darnell; and he were mad who would looke for other. Gal. 6. 7.

Thirdly, neither let any thinke, that in unequall marriages, the religious husband (as the ſtronger) may better adventure upon an irreligious wife, then a chriſtian woman upon an husband of that ſtraine: for my part, I have ſeene ſmall oddes in the bargaine; *Salomons* words prove too true here, *Victory is not alway to the ſtrong*: its ill grapling by ſtrong hand with an headſtrong woman. She ſhould be the weaker veſſell, but when ſhe is perverted, ſhe proves the ſtronger in miſchiefe. The ſum of all is, let none that feare God venture upon thoſe that doe not: and let all ſeeke for their parts, to be in the Lord, before marriage. Above all, let ſecond marriages beware of adventuring in this kinde, upon each other for advantage ſake (an errour very rife in this kinde) for enhanſing themſelves for jollity, and a braver and fuller life, then formerly they were content with; for it fals out commonly, that by one appendant or other; as charge of children, perfidiouſneſſe in the valuing of their eſtates, coſtlineſſe of diet or apparell, or by ſome unexpected canker, waſting the apple at the core, God cuts their combe, fils their new hopes with new ſorrow, and makes them wiſh that they were but as they have bin, forfeiting all their felicity for naught. So much for this. 3. Branch. Eccleſ. 9. 11.

The laſt Vſe is Exhortation, to excite and perſwade all to marry in the Lord: an exhortation at all times neceſſary: but ſo ſpecially neceſſary in theſe gulling and cheating dayes, that who ſo ſhould reject this counſell, were worthy to give it himſelfe too late, upon coſtly experience. And truely I leſſe blame them, who are of good eſtate, fearing God, for their buying good wives, by forſaking greater worldly contents: which commonly are joyned with greater perill (for great portions commonly goe with great ſtomacks, high ſpirits, coſtly faſhion, and great expences.) They therefore who can deny a little pompe, may buy much *Vſe* 4. Exhortation to marry in the Lord in 3. branches.

peace, and redeeme both their owne and their childrens safety, with a little selfe-denall in outward respects, when-as they are sure to gaine it in spirituall. But I digresse not. Still I presse the point, Marry in the Lord: concerning the which, I would commend three duties to the well-affected. The first concerning youth before their entrance into this estate. The second more closely concerning such as purpose to change their estate. The third concerning them upon their contract.

Three branches of it.

The first: Youth must redeeme her golden season for this end. Ephes. 4. 19.

Touching the first, the dutie of yong ones growing up toward this estate, is this, That they redeeme their golden opportunity of youth and single life: improving all such helps either publique or private; all such counsels of their ancients, all examples of such as are commendable in this kinde, especially any such motions of the spirit in the ordinances, whereby they are inclined to seeke the Lord to be their portion, in pardon and grace. Remember this is your season of getting about you such a stocke of provision, as may hereafter stand by you. This is your golden time; each period following will prove worse downward, even brasse, iron, and clay. Marke how the greater sort of youth dally out their precious time, never setting their hearts to *Remember their Creator in the dayes of their youth*: but to licke up the common scurfe of the times, to learne fashions, complements, carriage (which availe little for the maine) to stand upon their great births, portions or hopes, and so to live bravely. But how to be fit for such a solemne change (I speake not of death (for that's out of thought, out of season for youth) but of marriage, if God bring them to it; that so out of the treasure which they have gotten, they may bring forth direction, how to order themselves, or make their estate honourable and comfortable, its furthest from their thought, What? doe you heare, that the chiefe way to honour marriage, is, entring with the Lord? and doe you not conclude, that so weighty a matter will cost you a great deale of preparing? What should you then doe beforehand? Surely, as your parents are busie about providing your portion (which is their worke) so, be you busied a better way, about that one thing

Eccles. 12. 1.

Mat. 12. 35.

Luke 10. 42.

thing neceſſary, to get the pearle in the field, to ſeeke the Lord while that he may be found. Heathen Poets bring in Virgins upon the ſtage, profeſſing that they take no thought for their matches, they looke at modeſty and good report. The leſſe you are buſied about things leſſe needfull, the more may you attend that one thing, which ſhall never be taken from you. Except in theſe dayes of your youth, wherein each thing is ſweet, the maine worke be thought of, the dayes are coming (and that perhaps long ere old age) of which you ſhall ſay, you have no pleaſure in ſuch objects: there may come a day of uncomfortable marriage, loſſes of eſtate, death of husband, of wife, ſorrow of heart for your ill matching, and then how will you doe? Is it not juſt to ſuch, as ſet the chiefe things behinde? yes verily. Eccleſ. 12. 1.

Remember our Saviours words to *Peter*, *When thou waſt yong, thou girdedſt thy ſelfe, and went'ſt whither thou wouldſt; but when thou art old, another ſhall gird thee, and lead thee whither thou wouldeſt not.* Thou mayeſt (perhaps) meet with an unpleaſing girdle; thy great charge of children, calling for thy care and maintenance; the world frowning upon thee, and not anſwering thy hopes; a riotous and ſpend thrifty huſband, or waſpiſh and untoward wife (for ſo it may be, when thou haſt ſought the greateſt prevention of it, if God will ſo try thee) debts, diſeaſes, reproaches purſuing thee: in the midſt of all theſe, little leiſure to wait upon the Ordinances, which ſhould infuſe the grace of ſupport into thee: and perhaps (which is worſt) as ſmall an heart after it. Then, when all theſe have made thy life unpleaſant, and thy conſcience coming upon all, with a worſe ſtreame, and cauſing an overflow of ſorrow unto thee; what ſhalt thou doe? God hath dealt righteouſly in it, becauſe thou contemneſt all helpes in thy youth, and therefore in thy trouble, ſends thee to thy idol beauty, money, will, laughing at thy miſery: how wilt thou then wiſh thou hadſt but that former liberty granted thee, to marry in the Lord? Oh! how eagerly are things loved, out of their ſeaſon? Alas! the ſpirit blowes where it liſts, time and tide muſt not ſtay upon thee; thou hadſt them, and wouldeſt not uſe the watchwords thereof wiſely: why ſhould the John 21. 18.

Single life not like marriage in point of troubles, but more free.

Read Prov. 5. 11. 12.

John 3. 8.

Gen.6.2. the ſpirit any longer ſtrive with thee, but rather ſuffer thy ſailes to ſtand ſtill for ever? If this then be the time of girding thy loynes with grace for time to come, gird them with that precious girdle of knowledge, ſincerity, ſelfe-denyall, faith, patience, and the like: learne to weare the yoke of God from thy youth, and it ſhall not pinch thee in thine age. By this girding of thine owne ſoule, thou ſhalt be fit to admit of Gods unpleaſing girdles for time to come, croſſes (if they come) ſhall befall thee in thine innocency, ſo as thou ſhalt know how to defray them, and the Lord ſhall be afflicted with thee in thy afflictions, and teach thee how to paſſe thy marriage with comfort. But if this counſell will doe thee no good, but perhaps thou haſt learned to doe as the world doth, that is, to welter in thy ſorrowes, and to beare them off with head and ſhoulders, ſo that thou canſt goe on through a ſecond, or a third marriage (if it ſo fall out) with as graceleſſe an heart, as through the firſt. Certainly, there remaines nothing for thee, ſave that thy end prove worſe then thy beginning, becauſe thy troubles brought thee not upon thy knees for thy former ſinne, but rather thou walkeſt on ſtill in the frowardneſſe of thine heart.

Lam.3.23.

Eſay 63.9,10.

Mat.12.45.

Eſay 57.17.

The ſecond branch of Exhortation in many particulars.

Duty 1. Selfe-deniall and trial what Gods minde is about our eſtate.

Mat.16.24. 1 Theſ.4.4.

I proceed to a ſecond duty, when thou intendeſt a change; that is, be ſure thou doe nothing raſhly, but uſe all poſſible wiſdome, that as thou haſt ſought the Lord, ſo he would bring thee to a ſutable companion. A great worke, I grant, and thou wilt aske how it may be effected. I will labour to ſatisfie thy deſire with theſe adviſes following. Firſt, deny thy ſelfe, renounce that carnall wiſdome, preſumption and will of thine owne, which aſcribes ſo much to it ſelfe, as if it needed no advice: ſubmit thy ſelfe to the Lord, doe not at firſt ruſh thy ſelfe upon marriage by a neceſſity of nature, or by cuſtome of the world, or becauſe yeeres require it, or out of baſe ends, to give way to thy luſt: but let it be thy care to preſerve thy veſſell in holineſſe and honour: abſtaine from all provocations to luſt, be much in prayer for a ſanctification of every age and condition of life, perhaps the Lord hath appointed thee a ſingle life, which may be much better for

thee then marriage to honour God in; perhaps thou art not a meet man for marriage; but it would prove incommodious for thee: however, its thy duty to try what God hath for thee in store, and many repent them for their yeelding to the first pangs of unbrideled youth, and wish they had not given way so soone to an impotent humour; nay, many who at the first intended no other save marriage, yet by their more wary and temperate diet, company, and by subduing their flesh by fasting and prayer, meditation, and close attendance of Mat.24.17. study, calling, or the ordinances of God, have obtained such a gift of chastity, that they see it is rather the way of God, they should not marry *. There are some (saith our Saviour) who are Eunuches borne: marriage were a snare to such (notwithstanding their frothy concupiscence) and some have made themselves so for the kingdome of heaven. Chastity is a peculiar gift of God, all will grant; and God will have it appeare in some, that grace hath more strength then nature hath, as against lusts, so above lawfull liberties: and he who adviseth continence to some, in times of danger, especially in which marriage might prove a clogge; and otherwise also for a more close cleaving to God, without marriage distractions; there is no doubt, but he hath grace sutable to frame some men and women, for this very purpose. 1 Cor.5.5. And sure it is, where such a gift is, God is highly honoured with the pure and undivided spirit of such as serve him in that condition. Therefore all due meanes must be used for the attaining of it, till the minde of God be knowne in this kinde; and no man ought to forestall providence in that respect: weigh well thy strength or thy weakneese in the ballance, lay before thee the burdens and service of marriage; thy bodily or spirituall abilities or imperfections, play not the part of a foole, to say after marriage, I never thought it such a state, I see now I am not meet for it: that should have bin thought of before: informe thy selfe duly of the conveniences and inconveniences of each condition, the single and the married; and when all is done, if God incline thee to a private state, reserve thy selfe to it; I say not to thee, vowe it, for who knowes but thy minde and body may alter, and require a change? but so long as by thy abstinence from all provocations, and watchfull eye over thy selfe, thou canst keepe

* All receive not this gift.

Mat.19.12.

1 Cor.7.8.

Continency being a gift of God, must be sought for. 1 Cor.7.35.

No vowes of single life warranted.

keepe thy ſelfe chaſte, and prove it by the contentation of thy ſpirit, without noyſomeneſſe, and neglect of the duties of thy place: thou maiſt gather the will of God by the ſigne, and ſo thou art to yeeld thy ſelfe to a ſingle life; wherein although there cannot but fall out ſome petty diſcommodities (in ſome kinde) yet they ought to be digeſted meekely, for the avoyding of worſe, and the attaining of the benefit of a ſingle eſtate. For when God is in a condition, that ſhall be tolerable to one, which would be burdenſome to another; and there is no ſtate wholly free from trouble in this world, onely that is to be embraced (as neere as we can) which is free from the moſt. And having once underſtood the way of God, goe not out of it wilfully, nor dally not with him, in ſuch weighty purpoſes: if it pleaſe him to alter thy minde, thou ſhalt underſtand it by ſignes eaſily, and maiſt without ſinne, follow him, ſo thy ſinne be not acceſſary. So much for the firſt counſell, which I deſire may be conceived of diſcreetly, and not miſtaken.

The ſecond. Sound judgement, and ſubduing of a rebellious heart.

Then ſecondly, if notwithſtanding this triall, thou ſhalt finde, that God hath alotted marriage to thee, know, its a lawfull condition of life, be reſolved it is ſo, be not ſnared with feare, melancholy, or any diſtemper; although it be joyned with many troubles, yet they ſhall be the leſſer when God tels thee, its beſt, and thy gaine ſhall be above thy loſſe; caſt thy ſelfe upon the ordinance in ſuch a caſe, to make it ſweet. And therefore prepare thy ſelfe for it, deny thine owne rebellion, pride, paſſions, will and luſt: know that marriage is no ſtate (as many thinke) of licenciouſneſſe, to live at eaſe, and as a man liſt. They who are of that minde, neede no other plague then their owne errour to vexe them, when they meet with the contrary. No, no, this eſtate is not for an untamed heifer: as ſoon mayſt thou force an Vnicorne to plow with thy Oxen, as thy rude ſpirit to draw in the yoke of marriage. Learne therefore ſelf-deniall betimes (its as eſſentiall for a married life as for a ſingle) humility and wiſdome, and how hardly this hard Theme will be handled, till the heart be ſubdued and meekened before. For all unbroken ones are like to finde ſorrow in the fleſh,

Job 39. 9, 10.

double

double and treble. If it be ſo in the greene tree, how much more in the dry? If it be unavoydable to the beſt, how much more to them who ſeeke it? So much for the ſecond. 1 Cor. 7. 38. Luke 23. 31.

Thirdly, be warned againſt the common diſeaſe both of errour and practice, which hath overflowed the world, and ſo bleared the eyes of men, that they can ſee nothing, ſave the outſides of things. Suffer not beauty, breeding, portion, perſonage, education, with complementall behaviour, faſhionableneſſe, and the like, ſo to bribe thy judgement, and foreſtall thine affections, that religion ſhould come too late, and be thruſt out from conſultation. Beware of covetouſneſſe, pride of life and jollity, ambitious and aſpiring thoughts, to count none meet for thee, ſave ſuch as are tranſcendent. The world is now a dayes become a great ſnare; each yong one, ſcarce out of the ſhell, tickles himſelfe with the propoſall of great hopes to himſelfe, and telling him, His fortunes are great, and he may marry in ſo and ſo high a degree, and what is ſo high but his hopes may equall? And thus, not looking at his baſe beginnings, and unlikelihoods of any thing, but puffing up himſelfe with offers, with conceit of his owne worth, he growes to thinke the world too narrow to chuſe in. And never, I thinke, was the ſpirit of the maleſex ſo vaſt, as in this age, wherein the multitude of the female ſexe, and the contempt thereof, hath brought it to paſſe, that every boy new out of his prentiſhip, values himſelfe by the ſcores and hundreths, although ſcarce worth a groat beſides his occupation. And the moſt men deeme none, be they never ſo religious (which in our Fathers dayes would have bin counted rich matches) fair or good enough for him, except beauty and wealth in an higher degree then common make them ſo. In ſo much, that except parents overſtraine and halfe exhauſt themſelves to dowre their daughters, be they otherwiſe never ſo well brought up and deſerving, they lye by as no body. Duty 3. Error of the time to be abhorred.

But what? will ſome ſay, Doe you envie our lot to be better now, then in former times? or is it unlawfull to marry to wealthy ones, and our betters? I anſwer. If God lay out *Queſt.* *Anſw.*

a portion for you, (without your politicke ambitious seeking) and such an one, as whose portion in grace equals her estate, yea such as in judgement desire you for your religion, although you are inferiour otherwise, I deny not, but (friends consenting) it is lawfull; God hath brought such a vantage to your hands. But what is this to mens covetous and proud desires? As one once said of his second match, I will now have a gallant, whatsoever it cost me; and so he had such a one as he fancied. But by that time he had wintred and summered her a while, his bladder was so prickt, that he sadly wisht he had one of his former wives size and fashion, as plaine as he then thought her to be. I conclude thus, overweene not your selves (when there is little worth in you) to equall the meanest women, or husbands; but moderate your spirits, and marry in the Lord. Nothing hinders but the Lord and outward meanes may concurre (as the case may stand) and then the question is ended. But if it be so, that a match of 500. pounds be offred with the Lord, and another of seven or eight hundreth without him, or at least, without any apparent hopes of him, what then shall be done? I answer, other conditions being concurrent in any tolerable proportion, despise the greater offer, and take the lesser, counting the misse of thy gaine happy, and the gaine of her grace with that losse, more happy. Buy thy wife in such a case, if thou be wise, and let it appeare, that Gods oracles are no tyes with thee. If her price be above pearles, I trow, thou who wilt not part with a little gold or silver for it, art well worthy, for thy betraying her for a little pelfe, to betray thy selfe to sorrow; and to have bag and baggage and all. Tell me, in what marquet couldest thou traffique so well, as to gaine a pearle for a little silver? doubtlesse, thy silver would not recompence thy losse, if thou shouldest chuse it, with a farre lesse bargaine. The times have bin, wherein the man was to bring a dowry to the woman (though I think they held not long) I am sure Christs marriage is such to his beloved:) thinke thy selfe to be the man, and aske thy selfe, if not what thou wouldest give, yet what thou wouldest forgoe for a good companion? I thinke the dayes were never so

Grace must be preferd to wealth, in marriage.

1 Sam. 25. 18.

ſo rare for marriages in this kinde, as now: and yet the ſorrowfull fruit of the contrary, ſhould bring this choyce into date againe. Its a cuſtome (we know) for men ambitious to buy honour, rather then want it, yea, glad they are, if they can ſo come by it. Do you ſo. Marriage is honourable: buy it whatſoever it coſt you, and be glad you can get it ſo. Let bad cuſtomes be no preſcriptions, and ſet a good one againſt a bad. Good marriages muſt be bought.

Fourthly, let the Lord be much ſolicited by prayer both ordinary and extraordinary for this bleſſing: beg hard for it, rather then want. I ſaid before, pay for it, and now I adde, pray for it, pay and pray too, and thinke it worth it. Let the Lord ſee that your ſoule is deepely in love with it, and will not be denied, ſeeke to honour him for ever for it, and count it not every mans caſe; and you ſhall ſee what anſwer he will make you. If prayer will not get it, try if importunity will prevaile: come for a wife as ſhe *Mat.* 15. came for her daughter, and refuſe any nay, this is the way to get it: God will grant it thee, rather then be wearied (and yet he loves it) with importunity. Either God will heare you, or elſe give you a reaſon which ſhall ſatisfie you: which I adde, becauſe I beleeve that exceeding good marriage were not good for ſome that ſeeke it; it would puffe them up and hurt them; they rather need exerciſing marriages. But this know, God will not part with his jewels ſo eaſily, as not to be ſought to for them: this bleſſing is like to that, *Ezek.* 36. which the Lord ſo promiſed to give his people, as yet he would be ſought too by them for it. Commit thy way to Iehova, and he ſhall effect it. If thy wife be to thee as *Samuel* was a ſonne to *Hannah*, a wife of prayer, thou maiſt the more rejoyce in her, and ſay with *Iacob*, *Loe the wife which the Lord in mercy hath given his ſervant.* To the pure all are pure: each gift is ſanctified by prayer: elſe, if thou doe onely light well by accident, as *Nabal* upon *Abigail*, ſhe ſhall be but a dry morſell to thee, without ſavour or favour: thou ſhalt finde her as he did, a ſnare to thee, an helpleſſe helper (God depriving thee of the ſtaffe of bread, the true good of a good wife) not onely a dry pit, but even an encreaſe of The fourth: pray hard for good marriage: pay and pray too. Mat 15. 28. Ezek. 36. end. Pſal. 37. 5. 1 Sam 1. 27. Gen. 33. 5. Tit. 1. 15. 1 Sam 25. 1.

thy judgement. It is ſaid *Abraham* called *Eliezer* his ſervant, in this weighty buſineſſe of chuſing a wife for his ſon *Iſaac*, bidding him to put his hand under his thigh: (a ſolemn adjuration) for aſſurance, that he would not chuſe him an heatheniſh wife, but one of *Terahs* family (the beſt which then could be had, though not as it ought) beyond the river: how much more oughteſt thou to put thy hand under the Lords, in this caſe of thine owne marriage, vowing, that if he will provide a *Rebecca* for thee, and make thy voyage proſperous, thou wilt diſcerne as reall a providence as *Eliezer* ſaw in meeting of her at the well. Is there never a wife for thee (ſaid the parents of *Sampſon*) but thou muſt needs goe among the uncircumciſed? Vow it, that if God will betruſt thee with one that is religious, though another ſhould be laid againſt her, yet thy load-ſtone would draw the former.

Judg. 14. 3.

Duty 5. Advice of the moſt judicious and impartiall friends requiſite for good marriage.

Fifthly, adde hereto the advice of the moſt judicious and impartiall friends, that thou canſt come by: for though two eyes are too few, yet he that will adviſe in this caſe, muſt onely judge with one, that is, a ſingle eye, and looke but one way. Such is the ſubtilty of ſutours now a dayes, that though their merit be never ſo ſmall, yet they will ſo goe to worke, that their credit ſhall be good; foreſtalling the truth by their intereſt, either in a good Miniſter, or man of note: if they be but morall, they will engage them by gifts: if religious, by ſeeming devotion, to thinke well of them. Its a ſad thing to thinke, what bad matches have bin made by the mediation of the beſt men; being firſt deluded. Alas! how eaſie is it, to make charity and credulity to be on mens ſides? the beſt have bin deceived about this buſineſſe. But the third perſon (who neither ſoweth nor moweth by the bargaine) is fitter to judge of this game, then parties are. And be aſſured that true intelligence is not eaſily come by, in theſe interblending dayes: yet, as I have ſaid, thou haſt a promiſe, that God will hide no ſecret from thee, if thou be his friend; ſo that thou doſt not pervert thine owne way, and ſtumble at the offence which thou layeſt before thy ſelfe: to thinke with erring *Samuel*, that the annointed of the Lord is before him,

Joh. 14. 14, 15.

1 Sam. 16. 6.

him, when its no ſuch thing, but thy carnall conceit: we eaſily beleeve that to be, which we would have to be. The judgement of the Church, either is infallible in this kinde, or elſe its ſafer erring with it, then hitting well without it. Great is the coſenage of diſſembling parties, when they ſet themſelves to ſale, by religious ſemblance. *Machiavels* maxime is all in all, *viz.* ſoundneſſe of religion is difficult to be had, and quits not the coſt in the worlds eſteeme: ſhewes are eaſie, and will ſerve the turne even as well. Hence it is, that few walke humbly and plainly, moſt are content with ſhewes. As that Scholler of *Cambridge* ſaid, If I may get my degree, I have that I came for; let learning goe where it will: ſo theſe, I am now upon ſale hill, if I be once ſold, I have enough. And I ſhould offend many honeſt hearts, if I ſhould diſcover what I know touching the humours of ſome malecontents in this kinde, eſpecially of the female ſexe, baſely pretending that their conſcience is the ground, whereas its but a ſtalking-horſe, ſerving to ſcrue themſelves into ſome good opinion for marriage: whereas, their turnes not being ſerved, but their ends croſſed, they have bewrayed themſelves in their colours, to be but counterfeits. A ſpirit for the nonce, is needfull in this diſcerning worke; therefore let inquiſition be narrow and wiſe, among them that are neither neereſt the blood, nor to the advantage, by ſuch a match.

Sixtly, be very obſervative and carefull in your mutuall parlies together, to marke the ſpirits of each other, having firſt begged of God an underſtanding heart. The eare (ſaith *Elihu*) trieth words, as the furnace doth mettals; the foole beleeves every thing, but the wiſe ponder ſayings. So doe you. And as I ſaid of the helpe of other mens eyes and wits: Eſtabliſh thy thoughts by counſell, for in the multitude of councellours there is peace: ſo I ſay to your ſelves, truſt not ſo to others, as to put and daſh out your owne eyes and braines; but conſult with wiſdomes oracle, and aske it of him who gives and upbraides not. There is a ſpirit in man, but the inſpiration of the Almighty gives underſtanding: as *Paul* ſaith, the ſpirituall man judgeth of all things, and is

Duty 6. Obſerving the ſpirits of each other, meet for ſuch as would marry in the Lord.

Job 34. 3.
Prov. 15. 22.
Jam. 1. 5.
Job 32. 8.
1 Cor. 2. 15.

is judged of none: so here; onely adde this, They who have bin very wise in and for others, yet in their owne case, and this of affection especially, have failed much; and the proverbe is verified here, Once, all men have doted. Put difference therefore betweene smooth words and neat passages of wit, or conceits that come onely from the braine, and betweene sound grounds planted in the heart. Out of the abundance of the heart the mouth will speake, to a wise hearer. Its hard for a barren heart to dissemble fruitfulnesse, or for a well-seasoned to seeme unsavory. Question each with other, not concerning persons, but things: not about preachers or Sermons, or duties of religion, or circumstances onely of abuses and corruptions of time: (for who is not up to the eares in this now adayes?) but concerning the reall worke of the Word by name, how the Law hath quelled a proud heart, and stopt the course thereof in evill: how it is brought so low and to such a tamenesse, as to crouch to God for the crums that fall from his table: to be low in her selfe, and lay
Exod. 33.6. aside all her ornaments, glad to be equall to them of low degree, and the like. Looke not at the gifts of each other, but
Rom. 12.16. try whether a meane opinion of our selves encreaseth, as knowledge encreaseth: aske each other, what the nature of a promise is, wherein the nature and life of faith consists.
Acts 15.15. Also, how faith purifies the heart, kils the strongest lusts and passions, quickens the heart by a principle to all holinesse, meekenesse, patience, mercy to the distressed, and sorrow for the sinnes of others. If these seeds be planted in the spirit, they will subdue it unto God; yea, they will set a new frame
Prov. 17.24. within, and make the countenance to shine. And whereas
Object. its objected, few can so fully satisfie themselves in the de-
Answ. grees of each others grace. I answer: try the substance, and let degrees appeare in time, its well if grace in youth can creepe, though it cannot goe (though the forwarder it is the better) if in the want of great measure, yet the savour of these things breake forth out of the cloud; and where bashfulnesse and modesty is the veile to cover some graces, their uncomely parts be clothed with the more honour. I know no better care-marks to chuse good couples by, then humility

lity and modesty. Despise not a little, if these two be, for (as the Prophet saith,) There is a blessing in it. Observe also how providence swayeth your mindes, to or against each other; observe each others disposition, parts, naturall guises, and behaviour; that which one thinks comely, another distasts, and some disproportion and unsympathy herein, may cause religion to be meanly thought of. And to end, remember that this businesse borders much upon the outward man; beware therefore that neither outward defects doe weaken, nor their abilities doe forstall thy judgement either way, from the due weighing of the best things in the ballance, to or fro. Slight defects will soone be supplied by religion, where love is entire, but want of religion is not easily recompenced with externals: be wise not to stumble too much at the former; neither let heat of affection snare and couzen thee in the latter. So much for the meanes to be used for marrying in the Lord. Esay 65 8. Zach. 4. 10.

And to this issue pertaines all this discourse: therefore still I so conclude, as I began. And because no bad marriage befals any, where the husbands sinne is not chiefe, either because himselfe is bad, or erreth in judging the wife: (the woman having onely a refusing voyce, not a chusing, but the man having the prerogative of choice, as the leader of the businesse:) therefore let the man especially looke to himselfe. Its not for the modesty of the womans sexe, to play the suitour, to put forth her selfe towards the man, but to wait till God offer her an object of consideration: and I seldome have noted matches very successfull in this kinde. I remember the answer of a wise man to a Gentlewoman, which told him, she could love him before any man: he answered her, but of al others, I dare not venture upon you for my wife. He considered, that such pangs in that humorous sex cannot come from judgement, because they thwart an ordinance: and as a sudden torrent of passion or heat causeth them, so they suddenly fall as fast, and leave the channell dry: when the humour is over, then coole blood succeeds, and checks the party for rashnesse, workes a dislike of the choice, and a very indifferent spirit to the husband; thinking him to be

Conclusion of this second duty.

The man hath the leading hand, therefore ought to be wary.

Women woers threaten woe.

too meane for them; and ſo little joying in him, waxing darke, and farre from that ſweet temper of amity and ſubjection which a wife ſhould bewray. Therefore ye husbands be not gulled with eaſie matches; they are not ſo eaſie to forgoe as to get: the furtheſt way about, is the neereſt way home. There is a pleaſingneſſe in ſhew, to be fancied by a woman, to be offred that eſtate which I could never have expected: but when all is ſaid that can be, it is too eaſie to prove happy: what it may prove I cannot ſay, but ſince its not of God, and is againſt the modeſty of that ſex, I can ſee no great hope of it. This by the way. I end my counſell with a two-fold queſtion. One is this: if (ſay ſome) we ſtay till theſe choice marriages be offred us, we may wrong our hopes, paſſing the time of our virginity and youth vainly away. To whom I ſay (I ſpeake to none in this kinde ſave to the religious; let the reſt move in their owne ſpheare:) commit thy way to Iehovah, and he will effect it: where there is truth of grace, it cannot lye hid; ſome way or other the Lord ſhall provide, and the labour of thy love ſhall not be concealed: feare not the worlds feares, cry not a confederacy, where they cry it; but wait, and there will alway be ſome men, who will be as jealous as women, to plunge themſelves into a croſſe marriage, as glad of thee as thou of him: its a reciprocall caſe, and hee who beleeves, makes no more haſte then good ſpeed. Thy worth ſhall breake out as the light, and thy patience and modeſty as the noone day.

Touching marrying in the Lord: three queſtions anſwered.

1. Queſtion anſwered.

Pſal. 37 5.

1 Pet. 3. 15.

Pſal. 37. 6.

Another is, whether ſhould we goe to finde out ſuch? for we ſee the families of ſuch as had a name of religion, are now degenerate, and empty of ſuch choice. None doe more degenerate to pride, vanity and prophaneneſſe, then the children of many Miniſters and profeſſours, which have bin religious; yea, many townes anciently of note for ſuch, yet are now become as barren as any other. To whom I anſwer: when the people came and told *Samuel*, that his children walked not in his wayes, it was not ſo much from any offence at their ſinne, as for their owne ends, to make them a King: many upbraid good families, becauſe they are willing

2. Queſtion anſwered.

1 Sam. 8. 5.

ling to balke them, and to looke otherwhere. Sure I am, that families are not ſo wanting of good matches, as the good matches who are in them are diſregarded. But further, be it true, Gods rules are ſleighted in all places now a dayes, and religion was never thicker ſowne, nor come up thinner then now: what wonder, if ſinne carry this duty downe the ſtreame of contempt, as well as others? yet I ſay, is religion gone quite out of all families? Though it be entailed to no one, yet cannot free grace plant it ſelfe where it liſteth? if it leave one, can it not chuſe another? religion (for ought I ſee) may lye long enough, except exceſſe of portion ſmell her out. Oh! follow not the ſtreame, conforme not to the faſhion of this world: God is tyed to no places, families, congregations, he is no accepter of perſons; but in all places where his name is feared and called upon, there will he bleſſe. Such ſhall not need to diſtruſt God: hee makes none a ſonne of *Abraham*, but he makes a daughter of *Abraham* alſo meet for him; uſe meanes to finde them out, and having ſo done, preferre pearles before pibbles, and the Lord ſhall bring the good to the good, for he is a God of order, not of confuſion. Act. 10. 34. 1 Cor 14. 33.

But will ſome ſay, perhaps we have found out a jewell, but its in a dunghill: a good husband or wife, but the parents bad, the kindred bad, and no encouragement to proceed. I anſwer: as a bad wife is never the better, becauſe graced with a good: ſo neither ought a choice either wife or husband be too much ſullied by a bad family: its their ill lot to be ſo, but that grace that made *Lot* eminently good, *Noah* excellently righteous in their ſinfull times, doth even more abundantly requite that blemiſh, with the ſelect religion of ſome one among them. I blame no man, if with a good wife he would be glad to marry to a good family and ſtocke: but in another reſpect, I would account that grace which is unſtained with ſo much ill, being in the midſt of it, more approved and tried with the touchſtone, then that which growes up together with the grace of a family, for company. Its ſome grace to a Lilly to grow among thorns; and a Roſe looks the more beautifull among thiſtles: contra- Queſt. 3. Gen. 7. 1. Gen. 19. 1.

ries ſet one againſt another, are the more orient. I ſhould not refuſe a truly vertuous companion for this cauſe. And this be ſaid of the ſecond maine rule, for ſuch as are upon entrance of marriage. I goe to the third.

The third duty preparation betweene the contract and the marriage, neceſſary.

The third dutie concernes the two parties, after their Contract, *viz.* to ſpend that ſpace betweene it and marriage (as a more due and ſolemn ſeaſon) for a preparation of themſelves to the eſtate and converſation of marriage to come. But becauſe I foreſee that the Reader will expect that ſomewhat be ſaid in this Treatiſe, touching a Contract: I will therefore ſuſpend this third advice till I come to that argument in the fift chapter, at the end thereof. Thus much for this Chapter.

Chap. III.

The ſecond requiſite unto a good entrance, viz. *aptneſſe or ſuitableneſſe.*

The ſecond generall for entrance, is, to marry aptly. Gen. 2.18.

NOW then I come to the ſecond generall thing, pertinent to good entrance, and that is, to marry aptly in the Lord; that is, to joyne all circumſtances of equality and ſuitableneſſe to religion. And in this (as I conceive) as well as the former, conſiſts the entry upon an happy and honourable marriage. It is not for nothing, that the Lord brought *Adam* a meet helper for him; that is, not onely one created in the ſame image of holineſſe as he; but made of himſelfe, fleſh of his fleſh, and bone of his bone: woman of man, equall to him in dignity; not of his head, nor his feet or lower parts, but of his ſides and ribs, in token of one that was to ſide with him, and agree with him in the married eſtate. The Apoſtle uſeth a phraſe about husband and wife, the which is tranſlated thus [*For that which is comely*;] the originall word is an equall ſiding, or ſitting cloſe to the ſide, with comelineſſe: ſo ſhould it be with the married: there ſhould be ſuch an aptneſſe in the choice (ſo farre as may be) that the one might

1 Cor. 7.35.

might ſeeme to be a true * fellow in the yoke, well met (as we ſay) and ſutable each to other. Hence marriage is called a Match, to ſignifie, that couples ſhould be peeres, and like each other, true matches. Otherwiſe, a manifeſt diſproportion cauſes not onely a fulſomeneſſe, in the judgement of others, but to the affections of each other. And this the Lord would have us take notice of, as foreſeeing the inevitable inconveniences, which muſt needs follow upon miſmatched couples. Cattle of uneven cize and ſtature, ſtrength and proportion draw very ill in one yoke, and untowardly. This I adde, leſt any ſhould miſtake my former ſpeech, *viz.* That religion is the true levell of all other inequalities. I meant this, that if it be the lot of any to enter marriage unequally, then there being religion to moderate, it will make a better levell then any other thing can, when religion is abſent. I did not juſtifie unequality but accommodate it, when it is. Here I adde moreover, that when other conditions and reſpects are unequall in any great degree, religion can doe no more then ſhe can doe. Marriage conſiſts of a carnall peece one way, as well as a religious another way; and we may ſay of it as of the belly, ſhe hath no eares. When I ſay, the unequality of couples is apparant, it is as the claſhing of a glaſſie body againſt a groſer metall. When a poore party meets with a rich, a well-bred one with a rude and illiberall, a curteous with a froward, a bountifull with a miſerly, a noble with a baſe; one from the Court with another from the cart or the ſhop; a proper and perſonable, with a deformed, crooked or dwarfe, what a diſproportion doth it cauſe, and a kinde of loathſomneſſe? We ſay of the ſame body that its an uncomely ſight to behold a ſweet face, and a crooked backe: if it be ſuch a jarre in the ſame, how much more in two perſons, which can better view each other behinde and before, then the ſame eye can ſee her owne crookedneſſe? but eſpecially when two religious ones meet, the one whoſe diſpoſition lyes on the left hand, to frowardneſſe, melancholy, ſullenneſſe, teachineſſe in an eminent degree; the other's to meekneſſe, curteſie and amiableneſſe; what a continuall vexation is it? what a diſcord

* Jugum.

of sounds doth this cause? An instrument out of tune, unapt to play upon, distempereth each lesson, and displeaseth every eare.

Quest. Who are unapt

But here ariseth a question, How we shall judge of unaptnesse? None are so unapt, but they can alledge one thing or other for themselves. Old women marrying yong men, justifie themselves by this, that they will maintaine their husbands, and that shall make up the flaw, and levels that valley. Deformed ones marrying faire or personable, alledge, they are penny white: and kitching-maids marrying Gentlemen, may say, They are good nurses, and deny themselves as much another way. To all which I answer and affirme, that none provide for the honour of marriage, save those who provide against the staine and dishonour of unapt marriage. And yet I must adde, that when I urge aptnesse, I urge it not in so arithmeticall and strict a proportion, and in every point of aptnesse, as if else it might be no marriage. There is a dissimilitude in the same kinde, which is no disproportion in a divers kinde: and there is a discord of tones in the most exact musicke, making it most pleasing, because still its within the kinde. I judge not one unequall to another in birth, because the fashion of the one is a little lower; but by disproportion of degree, when gentle marry base; noble, honorable, worshipfull marry ignoble, and under themselves in the whole kinde. Else, as the roundnesse of the eath recompenceth this or that particular uneyennesse; so may marriage levell petty unequalities. And to this, that inequality doth not alway follow some contrarieties of temper, except they be such as inferre a naturall distaste of each other: as for example, nothing hinders why there may not be sweet accord betweene a very provident wife matcht with an improvident husband, when the husband counts that gift a supply of his defect; because its onely a defect in accident or quality, not reall. Difference also in estates, may cause a kinde of necessity of disproportion. It fals out that some impaire or cracke of braine lessens the repute of a Gentleman well descended; this disableth his hopes of any great marriage. Shall one defect inferre a worse, a deprivall of marriage

Answ.

Exceptions against the [illegible] of [illegible] aptnesse, many

marriage wholly? no verily, a woman much inferiour to him in birth and meanes, or yeeres, should yet be thought a very good, yea apt match for such an one, and that with reputation and honour to her humility, if she be faithfull. Againe, a man hath by a former venture, a great charge of children, which are like to lye upon the hand of a second wife, both for education and attendance; in such a case, a woman of an hundred or two hundred pounds worth, who is willing to requite that defect with love and painfulnesse (being otherwise competent for her honest parentage and fashion of life,) may be as equall a match, as perhaps one of a thousand pound estate, without that encumbrance. Againe, in the judgement of men, defect of honour may sometimes be recompenced with wealth and estate: as if a man nobly descended, yet growne to meane estate, hath need of such a supply, though perhaps he faile of some degree of the other: I say, if both concur, its best; but if the defect doe lye in honor, it may be equalled with estate; and it were a shame for honour to quarrell with such a wife for unequalnesse; for then may she say, she hath bought her honour at a sad rate, and upon deare tearmes.

More exceptions.

Besides, it fals out, that two marry, the one a man whom present honour and favour with his Prince hath advanced beyond the ranke of his family; or perhaps, honour hath gone along with swifter pace toward him, then with some other house, who yet may be as honourable in times past, and more ancient, then they are presently, though not with such titles: if now the one match with the other, shall present honour contest with such an one as inferiour? No sure, if the root be as good, the match is not unequall. Lastly, in case of persecution for religion, or of going voyages of hazard, by sea to forreigne plantations: in which cases, strict equality is not to be mentioned: now in such cases, the woman being to flye or transplant, needs the aid of a wise head, or the man the helpe of a discreet woman: they cannot match themselves in their due rankes, as otherwise they might; therefore looking at the maine point, that is, at religion, and integrity of report, they match as neere their condition

dition as may be: although it prove very much inferiour, yet it is not to be counted a diſhonourable marriage. Maſter *Fox* in the ſtory of Queene *Maries* perſecution, reports of a worthy religious Dutcheſſe of *Norfolke*, which married to a godly Gentleman, one Maſter *Berty*, (farre under a Dukes ſtate) with whom ſhe fled the Land, and in that moſt wearieſome flight (as it proved) found him a moſt faithfull and loyall husband to the death. So then, if there be a generall proportion of aptneſſe, ſo that the diſparity lye onely in a degree, not in kinde, it muſt not be cenſured: all cannot lye under the Æquator, under the ſame line and latitude; ſome may admit many degrees off. The truth is, in this confuſion of all things, its not to be expected that marriage ſhould keepe quarter with exactneſſe more then other occurrents of life: in ſome caſes, we muſt abate and yeeld of rigour, leſt we ſplit all: Men are growne to enhanſe their degree to an higher pitch then formerly; and it will be hard to convince high ſtomacks, of meanes or unequalneſſe; their ambition hath too high a pitch. Thoſe perſons are fitter to obſerve this rule, who are meane in their owne eyes, and equall themſelves to thoſe of lower degree. To leave them therefore with their great hearts and hopes, let me yet yoke them with
Phil. 4 8. *Pauls* counſell, Whatſoever is pure, honeſt, juſt, of good report, that enſue; abhorre that which is baſe, uncomely, and abſurd. But if it appeare to the judicious, that your carnall, covetous reaches and aſpiring ſpirits have exerciſed themſelves in things too high, for ambition, ſtate or
Pſal. 131. 1. worldly ends; let the iſſue be what it may (as commonly it is repenting) I pronounce ſuch matches to fall under this ſecond rules cenſure; they are unapt, therefore diſhonourable.

Vſe 1. Inſtruction. No curioſity to many aptly. I come to the Vſes of the point. If the honour of marriages ſtand partly in aptneſſe of it, then hence it appeares, that its no curioſity for any to regard aptneſſe: Men count this direction to be frivolous; imagining that marriage hath a gift of it ſelfe, either to finde equals, or to make ſuch (as the old proverbe ſpeakes of friends:) and to waſh off at once all eye-ſores; nay, it will be hard for ſuch to fray away

for-

ſorrow, and ſo ſhall you ſay when you have tried. One would have thought *Pharaoh* might eaſily have kept out frogs from his Privy-chamber, but it would not be. I dare promiſe none of the equalleſt mariages, that they ſhall bee free; but as for humours, raſhneſſe, baſe and by-reſpects, they never did ſo finde it. Thoſe that catch up wives all at once ſuddenly, muſt repent them at leaſure. Be inſtructed then, to thinke no care ſufficient in this kinde; ſtay not till miſtreſſe *Experience* convince you of your folly, in condemning others, but falling into the pit your ſelves. So much for this firſt. Exod. 8. 3. Judg 21. 23.

Secondly, be admoniſhed not to overweene your owne ſtrength, as thinking it ſufficient to binde Bears (as the Proverb is) and to defray any unaptneſſe whatſoever without trouble. Oh, ſaith one, let but my turne be ſatisfied, and feare not me; if I have once pitcht my affection, I am not ſo ſoon unſetled againe: Alas, you judge your ſelves by your preſent pangs, which over-beare inferiour diſlikes; but who are weaker to digeſt inequality, than ſuch as thinke themſelves wiſeſt and ſtrongeſt? Many have ſaid as you ſay, If I may have ſtate ſufficient, no bodily blemiſh ſhall trouble me. Another, If I can get a religious wife, one hundred pounds will content me as well as three. If I may marry one whom I love, I care not for portion, &c. but alas poor green heads, before a few yeares be over your heads, when you have ſcummed off, and licked up the upper ſweet of your mariages, then your thoughts will goe to work, I have deſerved portion, and religion and beauty too; and what not? Then will your unſtaid eye faſten upon others, whom you ſee to exceed you in portion, birth, ſweetneſſe of nature, feature, and the like; then your carnall part will lowre, and vex at your lot, and then, Oh, I might have been wiſer; and ſo you muſt either bite in all as aſhamed of your choice, or elſe utter your diſcontent, to make your lives uncomfortable. When you behold your parents to wax eſtranged, your kindred aloofe, your meanes decaying, charge encreaſing, and the devill throwing in baits of ſuch and ſuch men and women, ſo perſonable, rich, brought up,

Vſe 2. Admonition againſt overweening our own ſtrength, in unapt mariage.

then will it appeare upon wife tearms, you have rejected the counſell of apt mariage: and yet many fooles (who are appointed to it) cannot beware the ſecond time, but ruſh themſelves into as unmeet matches as before, if not worſe. Therefore acknowledge your weakneſſe, hearken no more to ſuch Spokes-men, as are apt to prompt you with wives of their owne fancying: (which is the ruine of many ridiculous men, to take wives upon other mens truſt) aſcribe not too much to your own wiſdome; rather thinke your ſelves of all others, likeſt to be deceived by your eye or affections. Say thus, A man I am, and but a man, and nothing of a man is ſtrange to me. I am as like to ſnare my ſelfe, and as unable to endure a ſnare, as another, therefore I will prevent it betimes. I embrace Gods allowance, as well to pleaſe my ſelfe with aptneſſe, as with religion: God is the God of order, as well as goodneſſe. Nothing hinders why other accompliſhments may not be ſought with grace, (ſo that be chiefe) and it had need pleaſe well, which muſt pleaſe ever, or be an eye-ſore for ever. Surely, if God give me my liberty, I dare not ſnare my ſelfe. And I ſee, that as there are many wives, who for want of religion are a ſnare; ſo there are alſo many religious, who for want of other accommodations, make every veine in their husbands hearts to ake ere they die. Thou art not made of braſſe, but of fleſh, as others are, and haſt affections equally diſpoſed to the like diſtempers: its thy wiſdome to know thy ſelfe.

Terror to affecters of unequall matches.

And ſurely, he who would but weigh the odious fruits of unequall mariages, might eaſily be drawn from them. What an imputation is it for a Miniſter, young in yeares, to match himſelfe with ſome old woman for what ſhe hath? How meanly is his diſcretion eſteemed; and how baſely doth his covetouſneſſe heare alway after? How ſhould ſuch a man perſwade others to truſt God, when all men ſee the baſtard of his owne unbeleefe carried at his back? What vile affections are bred in ſecret in many ſuch, deſire of the death of their companions being growne decrepit; irkſomneſſe of ſpirit, in tedious bearing the ſicklineſſe, unhelpfulneſſe, and

and unsociableneſſe of each others bodies ? How many have we knowne, who being diſcontent with their lot, ſeek to other younger ones, and defile them ; ſome within their owne dwellings, polluting themſelves with their ſervants ? How many murthers have unequall matches cauſed, of infants ſo begotten and borne ? Nay, how many have beene the curſed attempts of poyſoning each other, to be rid of the loathed party, husband or wife ? What one Aſſize paſſes without ſuch preſidents ? I doe not know any one thing in the converſation of man, which cauſes more diſaſters than unequall matches doe, directly or indirectly. Some being aſhamed of their fooliſh choice, care not what they attempt to be eaſed of them. Others croſſed of that luſt, which (like the belly) hath no eares, and will not be curbed, will venter any joynt to ſatisfie it: and to ſay truth, no tongue of man can ſufficiently expreſſe the miſery of ſpirit (which many, otherwiſe not of the worſt) doe endure, through conflicting with their owne ill lots, and corrupt ſpirits in this kinde : and the weariſomneſſe of inequality in one kinde, forceth them to as bad in another. Mens firſt wives being forty yeares elder than themſelves, when they have buried them, partly through eager deſire of poſterity, partly longing after the other extreame, marry a wife forty yeares younger, and ſo are laſht with their owne whip ; and as much loathed by the later, as they loathed the former. Fooles, to ſhun one extreame, incur another.

Thirdly, Let this be reproofe to the unruly humours of many perſons, either in firſt or ſecond matches, which alway aime at that which is moſt contrary to their conditions. I have noted, that if there be any apparant defect in a man or a woman, they are ſo farre from humbleneſſe under it, or giving themſelves content in ſuch as are defective in the like, or other kinds (which yet is equall) that rather they itch after and covet ſuch yoke-fellowes, as do exceed as much on the contrary, and are of the beſt perfections. How ordinary is it for men to affect better than they deſerve, to cover their owne defects, and to ſatisfie their luſts ? and how wearſome doth it prove ? For as

Vſe. 3. Reproofe.

Branch 1.

Corrupion alway affects a contrariety to the Ordinance.

Prov. 30. 23. *Salomon* ſaith, The earth cannot beare the burden of unequall mariages, as of one that is heir to her Miſtreſſe, that is, upſtarts become impotent and inſolent, ſcorning to take it as they have done. On the other ſide, he who takes an inferiour party, thinks, that ſhe ſhould pay for her preferment, and become ſo much the more ſubject and dutifull. Now when both parties finde it otherwiſe, to wit, that the one waxes proud, and the other thinks himſelfe neglected, what a confuſion groweth hereby? Nay, ſuch poyſon I have noted to break out of ſome baſer parties in mariage, that becauſe they are privie to themſelves of unequality, therefore they are jealous of their husbands reſpect and love, thinke themſelves deſpiſed, as not worthy to hold quarter with them, and when there is of all other leaſt cauſe, yet then come they in with their irkſome ſuſpitions, and they imagine their husbands to ſhew more affection to ſtrangers than themſelves. Now equality would remove ſuch miſpriſions. But to returne, why ſhould a countrey plaine man, affect the neatneſſe of a nice Citizen? Or a crooked, affect a perſon eminent for comelineſſe? Were not a country woman bred for a Farme, more equall? Were it not better like went to like, that ſo neither might deſpiſe other? Why ſhould a low bred one affect a brave gallant? or a poore one a wealthy? Why ſhould a meek and gentle one, defile himſelfe with a ſhrewiſh ſpirit? Is it not the next way to ſorrow? Doth not unaptneſſe cauſe a diviſion at laſt? Therefore this is a fruit of old *Adam*, to covet moſt ardently, that which is forbidden unto us, and againſt us. What folly and ſinne is out of meaſure ſinfull, if this be not? and who pitties ſuch as plunge themſelves into miſery, and need not? It is a kinde of delight (in the obliquities of men, whom no other can puniſh) to ſee fooles to puniſh themſelves, and laſh themſelves with their owne rod, it ſatisfies indignation, (where charity abounds not) but deſerves no compaſſion. Doe not ſuch ſigh in ſecret, (for their complaints are but rare to others, becauſe the errour comes backe upon themſelves) and wiſh they had maried as deformed, as poor and meanly bred as themſelves. Doe they not envie the eaſe and

and welfare that equall couples enjoy, ſuch as make much of each other, by the ſympathy of each others defectiveneſſe or parity.

Another branch of reproofe concernes them that deſpiſe the rule of equall matches. Now what comes of theſe unequals, that widowes of eſtates muſt marry their horſe-keepers, and Gentlemen their cook-maids, but this, that to cover over their baſeneſſe, they muſt lay out their meanes to buy armes, and titles of honour: or if not, yet enhanſe their Farmes, racke their rents, rake and ſcrape all they can get (whereas their predeceſſors lived nobly upon their meanes, and kept good houſes) and all to purchaſe eſtate, and purchaſe equality. What is this, ſave to become the ſcornes of the Countrey? Is it not due penance for violating the ſacred condition of equality? I might here inveigh againſt the uſuall matches now adayes made between boyes and girles, ſcarſe yet out of their ſhels: but better occaſion will offer it ſelfe afterward. *Branch 2. Reproſe. Contemners of equall marriage reproved.*

But to draw towards an end, let me exhort firſt ſuch as are to enter into this eſtate; to whom I ſing the former ſong, *Marry in the Lord*, ſtill, but marry aptly, and lay the ground of honour in this entring with aptneſſe. Be not led away with that errour, which you ſet up as an idoll, in your conceits: bleſſe not your ſelves with your ſuppoſed happineſſe, as if you were by ſo much the more honourable, then others of your ranke, by how much you have gotten a richer match they they; or becauſe your marriage hath pearkt you aloft, above your own condition, or theirs of whom you deſcend. No wiſe Parents joy in their childrens unequall marriages: let the modell of ſuch as are the moſt modeſt in your ranke and order, be preſidents for you. I am not ſo weake as to thinke, that education, breed, learning and gifts, (although there be no great meanes) deſerve not good marriages, religion concurring: but ſet not up your top-ſailes, and do not beare up your ſelves above your worth, in this reſpect; but wait upon God, and be modeſt, leſt he pull you downe as faſt: dwell at home, affect not high things; if God have indeed a bleſſing for you in this kinde (for elſe a great match *Vſe 3. Exhortation. Aſſecters of unequall marriages learne to be wiſer.* Rom. 12. 16.

may proove too hot and too heavy to manage) let God lay it in your lap, ere you affect it, and let your goodneſſe finde you out, while you lye hid. And when its offered you, yet ſwell not, ſay with *David*, marrying *Michal*, Seemeth it ſmall? had I not need to looke well about me? and with
1. Sam. 18. 23. *Abigail* ſent for to *David*, *Let me waſh the feet of the ſervants of my Lord!* go from the dignity to the burden, take thought how to live with ſuch an one, of greater breed and eſtate then your ſelves: conſider what affronts may meet with
1. Sam. 25. 41. you (the beſt will ſave it ſelfe:) are you fit to drinke of this bitter cup, if diſcontents ſhould come into the place of peace and love, whiles the one is loth to ſtoop to the others lowneſſe, and the other feares offence if he ſhould ſuffer it?
Matt. 20. 22. Better it were to deſiſt early, then to bring a perpetuall vexation upon your ſelves too late: begge of God humble and wiſe demeanure, even all unequalneſſe by religious cariage, and ſelfe deniall, leſt your preferment prove a penalty, rather then a priviledge; otherwiſe, as he ſaid of his Diadem, he would not have it for the taking up (as being fuller of care then comfort) who knew the ſorrow of it.

Branch 2. Counſell to ſuch as are already unaptly married.

Secondly, to them who already live under this yoke of inequality, I adviſe the ſame which I did to them who are under an inequality of religion; looke backe to that Section, and read it. Onely this let me adde here; ſince your unſuitableneſſe came from your owne wilfulneſſe; doe that now which you ought before to have done (ſomewhat out of ſeaſon perhaps, but better late then never;) humble your ſelves under Gods afflicting hand; remember it is ur juſt you ſhould fret againſt Providence, and your lot in that, which out of your owne choice and free-will, you have brought upon your ſelves. Keepe to your ſelves that ſtraitneſſe and pinching, which is onely or chiefly knowne to your ſelves. To live like male-contents, upbraiding each other, and quarreling with God, is not onely moſt ſinfull, but a diſeaſe worſe then the remedy it ſelfe: ſeeing the time was, wherein you ſeemed each to other, the moſt precious of all; its reaſon that now you make the beſt of a bad bargaine, and of each other. If then beauty, wealth, or the like objects, ſo bleared

Iam. 4. 10.

bleared your eyes, that you forgat the rule of equality; re-remember you have sinned not only against your own soules, but even against them whom you have unequally married, who in another equall way, might perhaps have lived much better and contentedlier, then now they doe; with companions of their owne fashion: so that you should doubly wrong them by your discontents. Rather looke up to God by faith and repentance for your error, that it may be covered, and that Gods anger being removed, you may finde your yoke as tolerable as an unequall one may be. And as once a grave man said to one in this case, if God ever offer you a new choice, beware least you stumble at the stone, which once foiled you. And so much of this second generall also, and of the whole direction serving for the entrance into an honorable marriage; now we proceed to that which remaineth in the next Chapter.

Chap. IV.

A Digression touching consent of Parents, and sundry Questions and Objections answered.

Occasion of this digression.

I should now proceed to the second generall head, whereof I made an honorable marriage to consist: *viz.* Continuance therein in an holy manner. But I am occasioned to stop my course a while, for the space of this, and the next chapter: because an hint of new matter being offered in the former discourse, touching consent of Parents, and the contracting of the Couples: it will be looked for, that somewhat be here said, about both, ere I wade any further in this Argument. Of the former thereof in this fourth, and of the latter (if God please) in the fifth, and then we returne. Touching this former, consent of Parents, if I should goe about to make any set proofes of so generally a confessed truth, which all ages, nations, histories, lawes both divine and humane, common, civill, yea cannon too (though with exception) with one voyce have averred: I might

For handling of Consent of Parents, and a Contract.

Consent of Parents necessary for marriage, and why?

might seeme not onely to adde light to the Sunne, but to weaken that which I would strengthen: yet for order and formes sake, a word or two may be premised for the necessity thereof, I say necessity in a way of God, though not absolute: for this businesse of marriage without parents consent is one of them, which ought not to have bin done, yet being done, must availe, for the avoyding of worse consequences: that is, consent is not so essentiall to marriage as some other things are, that the non-concurrence thereof should disanull it againe. But in a morall and meet way, its necessary that marriage be attempted with consent of parents. And surely, if those heathen Lawes seemed just which yeelded unto parents power of life and death, over their children (supposing perhaps that love might well enough be trusted) and thought it meet enough, that they who were the instruments of giving children their naturall life, might be permitted to be Iudges of the same children, in taking it away; or perhaps rather chusing, that a parent might kill a vicious childe for some offences, then the childe kill the heart of a parent, by his dissoluteness: then surely much more may it be yeelded to parents to have power to give life or to marre their marriages. I doe not by the way justifie the former law, but rather thinke it was a dangerous snare, and betrayed the lives of many innocents, into the hands of the unmercifull; and no doubt, if it were in force among us, it would provoke many prophane and malicious persons, to shed the blood of better children then themselves. But I plead the farre greater equity of this law, that parents may claime a right in the choice of their childrens marriages. Must parents have the worst of it, and be debarred from the best? beare the burthen of the whole day; the providing for their children, all meanes of support, education, either ingenuous or machinall, helpe them to Arts, Stocks, trades, which is but to be their drudges, if there were no more but so; and shall they leave them just at the point of marriage, and betake them to their owne wisdome and counsell? No surely, it's good cause they share in the honour, aswell as the labour.

It's

It it true, God makes matches, and parents cannot (as they deſire) in ſuch a world as this is (wherein all are for their owne ends) provide for their children ſuch contentfull matches as they deſire, but thats not their fault. God muſt helpe, or elſe they cannot, with the barne and winepreſſe. But yet in ſuch matches as are offered, parents muſt beare ſway & ſtroke with their children: though it is not in their power to afford them ſuch as they wiſh, yet this muſt not cauſe them to give up their Authority to their children to marry as they liſt, againſt the rules, mentioned. And that which I ſay of parents themſelves, I ſay of Father or Mother in laws, Gardians and Tutors, who by them, or by the law, are left to overſee and order the waies of Children, not yet able to guide themſelves; yea although they be of ſuch years and diſcretion, as perhaps a parent, at leaſt a ſtep-father, might permit them to themſelves. Yet it were the duty of ſuch a childe, to take leſſe rather then more upon himſelfe, and to adviſe ſeriouſly with them (ere he finiſh ought) whether he have been well guided or no about marrying religiouſly, or aptly: Some parents, I grant, have exceedingly waſted their Title, and infringed their Prerogative: for, ſuch is their ignorance, and injudiciouſneſſe in ſuch affaires, (having in truth never underſtood, in any degree, what their owne marriage meant, much leſſe are fit to guide others:) alſo many are ſo vitious, and ſo debauched with ſinne, that they have loſt all ability to adviſe, eyther in this, or in any other weighty buſineſſe; but yet neither are theſe to be deſpiſed, but to be honorably handled, and eſpecially, if they ſhall deſire to ſee and judge with other mens eyes and braines; their children are to yeeld therto as well as to themſelves. What ſpeciall reports do the Scripturs make, of that care which holy and wiſe parents had of their childrens marriages? How did *Abraham* adjure his ſervant, to goe to the houſe of his fathers, to chuſe a wife for *Iſaac*? How doth the holy Ghoſt brand *Eſau* for matching without *Iſaac* and his mother *Rebecca* their conſent, to the heartbreake of them? How doth *Iſaac* and *Rebecca* charge *Iacob* to meddle with none of the Heathens? And, if any prerogative might have exempted any, then

Parents cannot doe as they would in matching of their children.

Guardians and governours are to looke to their orphans, as well as parents to children, in point of marriage.

See theſe texts Deut. 7. 3. Ier. 29 6. Gen. 24. 3, 4. Exod. 22. 16.

Iudg.14.3. might *Sampſon* a Iudge in Iſrael, have beene exempt: who yet was not: for although it came from God that he ſhould marry that uncircumcized Philiſtin; yet he would have his parents give their conſent, Give me her: and when they ſaw the way of God, they ceaſed. But til then, they argued as parents ſhould do, what? is there no wife to be choſen for thee out of any of the families of Iſrael, but thou muſt ſeek among the Philiſtins? Not ſo much as *Hagar* that bondwoman, but it's ſaid, that ſhe tooke a wife for *Iſhmael*, out of the land of Egypt: as if the holy Ghoſt ſhould take it as granted, that none of the Church ſhould queſtion it. If a ſonne might not alienate his fathers goods, without his conſent, there leaſt of all himſelfe.

Verſe 4,5.

Gen.21.21.

Further proofe of the point. I ſay, the Scripture teſtifies from the beginning, that this authority did reſide in the parent, from God. God himſelfe the father of *Adam*, *Luc.* 3 *vlt.* brought *Eve* to him: he did not ſeek her himſelfe. A great and leading ground to the point. And this prerogative God derived to parents (notwithſtanding the fall and forfeit of *Adam*) for ever. See *Deut.* 7: 3. Thou ſhalt not take to thy ſonnes, any wife of their daughters. *Ierem.* 29. 6. Give your children wives. And *Paul*, He who gives his virgin to marriage doth well. &c. Neither is it ſufficient which *Bellarmine*, (the chiefeſt Papiſt of all who oppoſeth this truth in his 19. cap. of Matrimony, and that out of the Councell of Trent, Seſſion 14. for moſt of other Papiſts do oppoſe him in it) replies, that this text onely implyes, Marriages ought not to be made without the privity of parents: for Gods charge doth not only ſhew what ought to be done, but, that elſe the Marriage is fruſtrate, as appeares *Exod.* 22. 16. Where it is left to the parent to deny Mariage in a caſe of uncleannes, which elſe urged Marriage. Much more then in coole blood. See alſo *Numb.* 30. 4. If a parent might fruſtrate a vow to God, much more a private civill act of his child to marry. Neither is this meant (as *Bellarmine* dreams) of a Mayd under yeeres, but ſimply of one under covert: though of 20. yeeres old: and ſo the Ebrew word [*Nagnar*] is taken *Iob.* 1.19. and ſo another Ieſuite upon this text confeſſeth, a parent might fruſtrate

frustrate any vow whatsoever. See *Gal.* 4. A sonne differs not from a servant, being under his father: he can dispose of nothing in the house, of his fathers goods, without consent: how much lesse himselfe, who is the foundation of the family, as in the Ebrew word [*Ban*] notes? Another Papist, *Espencæus* in his booke of clandestine marriages professeth the like against *Bellarmine* in the last Chapter save one. Heathens have constantly beene of this minde. *Gen.* 34. *Sichem* craves of *Hamor* to get him *Dinah*. *Catullus*, *Plautus*, *Terence*, Latine Poets, *Sophocles* a Greek one, all both Comick and Tragique, who speak the customes of their times, do intimate the same. One of them brings in the father distasting his sonne for a clandestine marriage, thus, Callst thou me thy father? Needst thou me for a father? Hast thou not found thee out, a family, a wife and children against my mind? The sonne answers. I yeeld up my selfe (father) to thee, impose any task, command me what thou wilt; Wilt thou have me divorce the wife I have? Wilt thou have me marry or not? I will beare it as I may. *Justinian* shewes the meaning of the civill law, *lib.* 1. *Instit. Tit. de Nuptiæ.* Then are marriages good, when made by consent of such, as whose power they are under: it is *Beza* his speech, in his Tract of Poligamy and Divorces: Civil laws about necessity of parents consent, are more knowne, more cleere, more holy, then that any man can be ignorant of them, can darken, or can abolish them. *Paulus* the Civilian in his Title, touching the right of marriages, saith, Marriages cannot consist, except all in whose power the parties are, consent. *Hottoman* a famous Civilian speaks the same, in his book of chast marriages, part. 4. The Councel of *Eliberis*, mentions the judiciall law of *Moses*, confirming it: If a Damosel have bound her selfe by oath or promise in her fathers house, and he gainsay it, it's frustrate. A Canon of *Basil* addeth, marriages otherwise made, are counted but whoredomes. I conclude with *Erasmus*, no Scripture, no Testimony of valew can be alledged against this Truth. If it be asked, whether upon the fathers consenting, the mother dissent from the mariage: or contrary wise; what is to be said?

Cornel. à Lap.

Terent. Andr. Scen. 3.

I answer, The mothers consent makes for the better being, but the fathers for the being it selfe thereof: for hee is the head of the wife and of the family.

Vse 1. Confut. This may be a sufficient confutation of *Bellarmine*, and the Councell of Trent (his Idoll, which its like hee so adored, that against Scripture and all Lawes he defends it) who doth so stervingly maintaine the lawfulnesse of Marriages against parents consent, that there need be no more to confute him, then the barrennesse of his own defence, in which he alway returnes to his old song, that though Nature teach Parents right, yet, not the disanulling of Marriages upon non-consent. Touching which I answer, Many reasons may inforce the continuance of a thing done (especially in so waighty a case as this) which yet argues not the well doing; that is all the question. He urges the examples of *Iacob* and *Tobija*: whereas the one (although sixty yeares old at his marriage) yet did nothing without his father and mothers consent. *Tobija* (if the Text were Canonicall) had an Angell with him to guide him extraordinarily. Indeed *Esau*'s example he may plead for it (with an ill handfell) who its like went against *Isaac* and *Rebecca*'s charge. Much good doe him with it. He alledgeth a Decree of *Clement*, A sonne is not compelled to follow his parents choice. Who doubts it? But, doth this follow, A parent may not compell his children to marry against their will: Therefore a childe may marry contrary to the Parents? No surely. That which hee addes out of *Ambrose*, she may chuse her husband, ought she not to preferre God in her choice? comes to no more then this, That a Virgin hath power to chuse (at least to refuse her husband) but yet with parents consent. The argument he brings from the validity of the marriage of slaves against their masters consent, and that, upon the ground of the institution and ends of marriage, is doubly answered: first, that it is true, Masters cannot barre their slaves of marriage, but yet they may limit the right of Nature, by appointing them wives, for avoyding wrong to their owne estates. Secondly, the case betweene masterlike power, is not like to parentall: for the power of the former is onely civill, and therefore

fore may be restrayned by law; but the other is naturall, and therefore need no restraint: since its to be supposed that parents desire the posterity and marriages of their children, much more then masters need doe of servants. As touching that objection, that after copulation marriages are necessary; this proves not, that the power of parents is dissolved, (for what absurdity is it for one to thinke, that his second sin should favour and justifie his former offence?) But that, for divers inevitable consequences upon the breach of a marriage already made, it is better for a parent not to use his right, then to use it. Its the voice of the Law, *Fieri non debuit, sed factum valuit*. So much for this.

Yet as there is no rule so generall, but it admits exceptions, so doth this. One is, the barre of Gods law, in case of uncleanesse committed by the parties before marriage: in which respect God forbad that they should by any meanes be parted: so that here parents consent was, though not wholly, yet partly prevented, not in right, but in point of honesty, by their lewd children, who forced a necessity of marriage upon themselves, being become as outcasts, not worthy of such care of parents to be cast upon them: besides it was to prevent beggery of the bastards, and the defiling of the land by fornication, if they had beene permitted to cashiere such as they had defiled, and to marry chaste persons: for, its better one house bee troubled, then two, (since one must be) let them eate of the fruit of their owne labours, and thanke themselves. The law is mentioned by *Moses, If a man finding a maid, defile her, he shall surely marry her, because he hath humbled her*. Another case is, the supine neglect of parents, when as they see offers made to their children: to wit, when as they permit parties unknowne, and pretending to be such as afterwards they prove not, but tainted with lewd qualities, and of no such estate as is made shew of: I say, when as, through foolish credulity they beleeve all shewes, or use not meanes to enquire throughly after their manners and deserts, but are cheated by their dissembling and hypocrisie: but all this while they harbour them, or seeing that their children are forward in their affe-

Exceptions against this generall rule. Exod. 22. 16.

ctions toward ſuch, ſo, that they are enſnared: and yet the parents ſuffer matters to paſſe on, and hold their peace: then the rule of the word ought to be obſerved, *That conſent is implyed by their ſilence*: and why? becauſe he, in whoſe power it is to ſtop evill, and yet doth not, ſeemes to command it. Not onely if there appeare no more cauſe of breaking it off, then at firſt, (for then it is onely the headſtrong will of the parent, unjuſtly diſcontent) but, although there ſhould breake out more hideous and odious crimes againſt the party. For it was the parents duty to have uſed all diligence to have ſearched out the truth of things at firſt, and to have made all other matters cleare, before ſuch time as liberty be given to the parties themſelves to enſnare themſelves. For by this meanes it may ſo fall out, that extreame danger may enſue, both to the party deſerted, and to them that deſert. Yet this I adde, that all meanes be wiſely uſed, to unſtitch and diſſolve that league by degrees, which hath long beene in knitting, rather then to doe it raſhly. Let parents preſent to both the parties their deepe diſſimulation, perſwading them, betweene themſelves, rather to breake off, then incurre a tolerable vexation by marriage; and live at perpetuall feud with them, who ſeeke their beſt welfare. But, if nothing will prevaile, I ſay, as ſad as the neceſſity is, yet the parent comes in too late with alledging his prerogative. If (ſaith the holy Ghoſt) a virgin hath vowed a vow, (ſay it be a purpoſe to marry ſuch a man) much more if ſuch a likelihood be daily preſented to his eye; and hee forbid it, then he doth no more then his authority may claim, for he is a parent, and may diſanull it: but if he let it paſſe, and doe not gainſay it, he is ſuppoſed to reſigne up his right in refuſing, and ſo to eſtabliſh it.

Duty of parents towards children unwiſely ſuffered to link themſelves.

Num. 30. 4.

Another exception.

Another caſe is, in ſecond marriages of children, men or women. For although there be a difference of judgement in ſexes, yet, in this both are reputed to have equall liberty to match themſelves, and to be diſcharged from the power of the parent. The firſt marriage made the parties one fleſh, and divided them both from the parents houſe and authority. So that in ſuch a caſe the rule holds not. *Paul* doth

not

not extend the power of a parent over a widow, as to a virgin. In the latter, he alway yeelds to a father his liberty: if he give his virgin to marry, or refuſe to give her, hee doth well both wayes: that is, foreſeeing the danger of perſecution, and withall knowing the ſtrength of his virgin, that ſhe is not neceſſitated to marry, he may refuſe, or otherwiſe hee may yeeld; he offends in neither. But after one marriage is expired, the widow is not ſo tyed, becauſe providence hath ſettled her upon her owne right. Howbeit, for the weaker ſexe, the caſe ſo falling out that ſhee may ſtand in as much need of counſell at laſt as at firſt, yea of more: this I ſay, That it were the part of ſuch widows to remember that they are children, and to aſcribe a reverentiall and honourable eſteeme of their parents counſell, out of wiſedome and diſcretion, although a preciſe command of God doe not abſolutely urge it. 1 Cor. 6. 36.

Laſtly, parents muſt ſtill looke at the maine point, that is, the condition and ſtate of a childes both body and minde. For a parent underſtanding the caſe to be ſuch, that a childe cannot without deepe diſcontent of ſpirit, and inconvenience of body, propending ſtrongly to marriage, and ſhunning thoſe continuall and noyſome vexations, which would attend the contrary; I ſay, cannot abſtaine: then, his authority not being allowed him, for the tyranny and hurt, but the good and welfare of his childe, he ought not unſeaſonably and rigidly to diſpute his right, or to hold it; but tenderly and wiſely to releaſe it, at the childes humble inſtance. And this I might alſo preſſe in other caſes as well as this. But becauſe they will occurre better upon objections brought againſt this point: I will ſtop two gaps with one buſh, that is, both lay downe the extent of this exception, and alſo anſwer a queſtion, both in one. Parents muſt obſerve the condition of their children.

For why? here it is objected by ſundry children (as I toucht before) that, as neare as they can, they obſerving the rules of God, in religious and apt choice, and being now to ſtrike up the match, they ſay, The parents or guardians (at leaſt of one ſide) wilfully withdraw their conſent. To whom I muſt anſwer with much caution, for the ſafegarding of a parents Childrens objections againſt parents careleſneſſe in their marriages, anſwered.

parents honour: First, ye children beware leſt you put any unjuſt affront upon your parents, that may cauſe this rigour you complaine of, and open their mouthes againſt you. For if you doe, their cauſe muſt be heard when you muſt ſtand by. Put caſe that it fall out that your match be not faulty, after your tryall of each other: howbeit you upon the preſumption thereof have beene your owne carvers, and carried all with your owne wits, leaving your parents to ſerve your turne after: and hereupon the parent being offended, looks not ſo much at the fitneſſe of the match, as at his owne contempt: who can in ſuch a caſe juſtifie you? In this caſe, eſpecially if the parents be irreligious, and unable to value the price of a good husband or wife, I ſee not what courſe you ſhould take, but to humble your ſelves for your offence, conſidering in your owne caſe, how unwilling you would have beene to be ſo ſerved. Parents, I grant, ſhould not only hearken to, but runne and ride to ſeeke out good matches for their children, if any occaſion be offered, and yet many of them are ſo ſtout, peeviſh, ſelfe-willed and envious, that of all other matches, they will croſſe them moſt which are the beſt. But yet, you children, croſſe not them, by forcing unequall conditions upon parents, in conſenting to your marriages. Although you be granted to be religious, yet it becomes not you to thinke ſo well of your ſelves, that being unequall in ſtate and ſtocke, or in other reſpects, you will force the marriage of one that hath great meanes, under colour of religion. For in this caſe a parent is not bound, but hath his excuſe. If God ſhould move a parent in this caſe, conſidering how few are religious or thrifty, to match their children under-foot for the world in reſpect of grace, it is well and good: embrace their good will thankfully. But to obtrude your own worth upon their affections, you ought not: whether the parents bee religious or not. The like I ſay, if the diſproportion lye in any other kinde: This by way of digreſſion; that children bee ſure of it, that their matches be conſonant and agreeable to the rule; for they may be godly, and yet not apt matches. But to anſwer the queſtion, as it lyes, If I ſay your matches be truly equall, yet your

Counſell to ſuch children.

your parents will not yeeld: Then, first, Let such children count it the crosse, that they are fallen upon such parents; let them not domineere over them, and outshoote the divell in his owne bow, of resolution and stomack; but humbly submit to the parents, as parents in generall, seeking by all meanes to winne their love and respect, first or last, by your obedience and well-pleasing: that they may see it and say, My child is as carefull to give me content, as to serve his owne turne. And (if need require) let such friends be used by way of mediation, as may best alay their opposite mindes, shewing them the ill consequents thereof: And lastly set on the Lord also to encounter their untractable hearts, humbly supplicating that he would turne the hearts of fathers to the children, to melt them, and to give them the eies of Doves, insteed of Crocodiles. If all these prevaile not, then (the discipline of the Church being in force) course ought to be taken to make complaint of such wrong, *viz.* that a parent abuseth his or her authority to hurt, and therefore implore the aide both of the Church and of the Magistrate, to reduce parents into due order: for they themselves must know, that they are under Authority, and no further made the Iudges over the children, then as they can answer to God for their good carriage therein. And so also to require such a childes portion from them, as in such case is fit: But, if children cannot meet with such releefe, I leave them under the crosse which God hath cast upon them, to take it up meekly and beare it, till God ease their chaine. But, if the father consent and the mother onely be obstinate, they may with good conscience notwithstanding proceed, yeelding all due respect to her. So much for this.

Mal. 4. ult.

Parents obstinate in consent, to be curbed.

Matt. 8.

Mat. 16. 25.

Another question heer mooved is this. Put case that two parties have got the affections of each other, but the father on his deathbed, dissent and forbid the marriage: whether is the conscience of the child absolutely so tyed by those irrevocable words, that he or she may not dare to attempt marriage? I answer, that child which out of an honourable respect shall wholy forbeare, for feare of after scruples; or shall piously encline to forbeare, doubtlesse they bewray a very

Questions about Parents consent, answered.

very awfull heart to the counſell of their parent, eſpecially if they be convinced of an overruling providence determining the buſineſſe. But to affirme directly, that a child is alway bound to obey in ſuch a caſe, I dare not. Many circumſtances muſt be obſerved, next to the rule: and therefore firſt I ſhall thinke it fit in this buſineſſe, that the parties reſigne up themſelves to the judgement of ſome wiſe and impartiall men, who (without playing bootie) may judge whether ſuch a marriage be according to God, or not. If not, they ought ſo much the rather to diſſolve it, as being not onely contrary to parents will, but Gods rule alſo. And then there is no more to be ſaid in it: for a pious child ought not to violate ſuch a band as this, upon any affection to the other party, or like pretence. But if the marriage be found good and equall: then ought it not to be broken off, through the parents refuſall at his death: But the will of God being conceived to be for it, the parents will muſt not contradict his. And hereto adde, that it muſt indifferently be enquired, firſt whether the parent were a man truly judicious to pronounce ſuch a ſentence? elſe ſure its a deadly ſnare. Againe whether in his life he permitted the parties to conſort in ordinary, till they had wonne each others heart: for in that caſe, his deniall is doubly injuſt: eſpecially if he have actually given conſent during life, and changed it without ground. Alſo whether he were not alike various in other his converſation, eaſily drawne to or fro by ſmall perſwaſion: Likewiſe whether he have not in other of his childrens matches, beene hardly drawn to conſent, no reall cauſe of his diſſent appearing: whether refuſall might not proceed from ſome other ſiniſter cauſe, and not the diſlike of the match it ſelfe; as from privity to his weake eſtate, loth to diſburſe much, aſhamed to come ſhort of the worlds expectation for diſcredit ſake, or the like. If probably theſe things doe appeare, I thinke the bare religion of the fathers laſt ſentence, ought not to prevaile againſt more forcible reaſons to the contrary: and upon the weighing of theſe caſes, the parties ought to thinke that they heare the voice of God, to beare downe the parents: Although the

dead

dead parent, cannot alter his words, yet it may be ſuppoſed he would have altered it, if he had lived, becauſe he ought. For this ſo much. If any more queſtions ariſe, I will handle them in ſome of the uſes following, which now I haſten unto. And whereas they doe concerne both children in point of duty, and parents in point of dignity, firſt of the firſt.

Vſe. 1. *Reproofe.* Terror to all rebellious Children, who marry againſt their Parents conſent.

And firſt here is bitter reproofe, yea terror, to all ſuch refractory children, as have not onely digreſſed from, but directly tranſgreſſed againſt this rule. If the duty of children be ſo manifeſt, how is it, that ſo many children doe at once breake through this divine edict, as great flies through cobwebbes, by the ſtronger lawes of their own wills? Doe you ſo degenerate (O ye impes) from all modeſty and obedience? That whereas you might marry, not onely within the ranke of your education, but alſo of religion, and the feare of God; now through your wilfull contempt of parents, not onely you chuſe you unequall husbands among Oſtlers and Scavengers, (for theſe are honeſt trades according to their places) but to graceleſſe ones, and ſuch as are deſervedly by-words of reproach for their ſwearing, drunkennes and all profanenes? Is this a parents requitall at your hands, that when there is no other trouble, that ſhould bring the gray haires of your parents to their graves, then the treachery of thoſe which came out of their loines and wombs ſhould do it? For, as for the beggery you bring upon your ſelves, who ſhould pitty them, who wrong themſelves willingly, and chuſe themſelves ſuch a portion? Oh! but (ſay ſome of theſe) we did it in a ſuddaine paſſion of love, and is not that to be pitied? I anſwer, conſidering what conſtant miſery, your ſhort paſſion hath procured you, your ſelves are like to have the worſt of it: it were well, if others would learne to be wiſer by pittying your folly. But, there is more in it then paſſion. For why? How many of ſuch rebellious ones do we meet with daily, who contrary to all their parents counſels, letters, running and riding after them, threats if they venture, promiſes if they obey, notwithſtanding all the feares and jealouſies, warnings and

watch-words of their parents, yet with deepe diſſembling and lyes, count it their chiefe happineſſe to keepe off the ſuſpicion of that from their notice, which yet all on the ſuddaine they dare ruſh upon, the moſt clandeſtine and deſperate matches that may be! yea, after they have engaged themſelves to their parents by vowes and obteſtations to the contrary, that they thought they might rely upon them, *Eſa.* 63.10. as children that will not lye, yet then have they broken through all bands; I ſay, what is this, but the depth of ſubtilty and villany? But ſtill they object, The buſineſſe was ſo ſuddenly brought to paſſe by perſwaſion, as we could not prevent it. Why? Do you wonder that your way ſhould be ſo ſmooth, having ſuch a factor of hell as you conſult with, to promote it? Such Proctors as for a tenne ſhillings matter will licence it, for halfe ſo much diſpatch it, and ſend you packing to woe and miſery? No, no, Theeves ſhall never want receivers and concealers. But, ſtill you will ſay, It ſhould not have beene done, but now its done and paſt; 'Tis true, its done ſtrongly enough, I grant, for parents muſt digeſt that which they cannot vomit; But the neceſſity of the knot excuſes not the knitting. And, you ſhall have many lookers on upon ſuch matches, who will ſpeake much for them; the caſe being none of their owne, who, if it were their owne lot to have ſuch children, would bee ready to caſt the firſt ſtone at them, and of all others, be moſt implacable with them. To whom I ſay, Iuſtifie not ſin in others, ſuſpend your cenſure till it be your owne lot, as its like to be the ſooner, if you excuſe it.

Cavills of ſuch Children anſwered, as will be looſe in duty to their Parents conſent: yet will have their parents tyed to them, in meanes and maintenance.

Ioh. 9. 5.

Oh! but for pitty ſake, you muſt now helpe them with ſome meanes to maintaine them in a hard world! why? will not love alone maintaine you in coole blood, as well as it did in hot? what? have you forſaken your parents in the maine, and come you now unto them for the by? ſhall you have the pleaſure, and they the burden? Alas you divide badly! Nay, nay, you muſt hold to you to what you have choſen; Parents have but ſmall joy to maintaine theeves and traytors with their meanes and eſtate, it coſt them more the getting, then your eaſie matches coſt you. But ſtill they alledge

Parents may be ſhy to diſobedient Children, and why?

alledge, Would you have God deale ſo hardly with you, when you repent? I anſwer, God forbid, but (if there bee any ſound repentance wrought in you) you ſhould bee as freely pardoned, as wee our ſelves deſire to be forgiven of God! But if you thinke to tye God to your ſleeves ſo farre to follow you with grace and repentance as faſt as you ſin, or to accept of that for ſound, which you ſay is ſo, you much miſtake it: he knoweth well if he ſhould thus eaſily be baffled by one, he ſhould have enough of your cuſtome for ever. But ſtill you inſiſt: Let us bee accepted to favour as before. I anſwer, Its a greater matter then ſo. If we could as eaſily purge your hearts, as pardon you, wee would imitate God, who doth both at once. But ſince we cannot, we muſt deale with you as *David* dealt with *Abſalon*, though upon a ſhew of ſubmiſſion, he forgave him the puniſhment, yet (by your leave) he commanded him to his houſe, and received him not to favour. And as *David* wiſely abſtained from that in diſcretion, for feare of nouriſhing up the reſt of his children to the like treachery: ſo parents had need rather to ſet up ſuch children as Beacons to the reſt of their fry, to ſcare them from the like attempts, then (as many fooles do) by over haſty reconciliation, under hope of their repentance, to encourage them to tread in the like ſteps. There will be time enough for that when they have bitten longer upon the bridle, and had leaſure to repent that in coolenes which in their heat they committed. And ſo much for this firſt Branch. 2.Sam. 14.24.

Branch 2. Diſſembled and forced conſent of Parents by children, is ſinfull.

It alſo confutes the practice of ſuch children, as, although they will ſeeme to rely upon the conſent of parents, and cannot be condemned by men in the buſineſſe, yet its not out of any honour or obſequiouſneſſe to parents, from conſcience of the duty, or beholding Gods authority in them: but from policy and neceſſity, becauſe they know the parent is the purſe-bearer: and as the proverb ſaith, Be it better or worſe, we muſt be ruled by him that beares the purſe. Theſe may ſay of themſelves as hee once did, I ſweare with my mouth, but I carry an unſworne heart within me; ſo, in fact I yeeld, but my heart is unloyall. So that (they ſay) they

must be well adviſed, for feare of overthrowing all. If their parents ſhould take a pritch at their neglect, they might loſe a future friend, and forfeit the hopes of their owne good eſtate: and how then ſhould they doe? This is the pad in ſtraw, this forces the eye of many children to be upon their parents, and to make them a grand marke or object of their duty. I ſay to you, as in another ſenſe *Paul* ſpeakes, Let every man have the cauſe of his owne comfort within himſelfe, and not without: let not the duty of a childe be reſident upon the fathers ability, to benefit him, or to croſſe him: ſo that a parent may thanke his wealth for his childes ſervice, and ſay, If it had not beene ſilver'd or guilded over, it would never have proved. But, let it proceed from ſincerity. Some will ſay, Its well that it comes any way. I anſwer: Halfe a loafe is better then no bread: for by this meanes order is kept in converſation, and many abſurdities held off, though there be no thanke to them for their obedience. For, ſurely if ſuch children could draw from their parents what they lifted to fiſh from them, as that Prodigall did, with a word ſpeaking, they would ſoone bid duty adieu, and cut out the cloth in their owne faſhion, marrying as they liſt: wherefore yeeld this honour to thy parents entirely, as their due: Be humbled if it have not beene ſo; make your peace with God for this, as well as for any offence elſe whatſoever; elſe God may exerciſe thee by ſome unwelcome buffetting, to thy coſt, and perhaps make thee to behold that ſin which thou wert blinded in, in the glaſſe of like diſobedience of thy childe to thee, yea ſuch a childe, as (of all others) thou preſumedſt would be moſt faithfull to thee; Do as thou wouldeſt be done unto; meaſure out to others as thou wouldeſt have them to meaſure backe unto thee. So much for this ſecond.

Galat. 6. 4.

Rom. 12. 9.

Luc. 15. 12.

Matt. 7. 2.

Branch 3. Thirdly, this taxes other children alſo, who will perhaps ſuffer their parents to carry ſome ſtroke with them in their matches, but themſelves will have the chiefe hand in it, and it muſt come in after the matter concluded betweene themſelves. And then, at laſt, leſt they ſhould incur the reproch of refractory ones, they temporize and flatter their parents, cauſing

He lite conſent of parents, or conſent after their contract, is faulty.

cauſing them firſt to thinke well of, and then to ratifie their marriages; rather indeed to ſalve their owne credit, and for neceſſity ſake, then becauſe they are willing. Theſe counterfeit actors and forces of conſent, (as if it were voluntary) ſin againſt the rule of Conſent of parents: Shall a childe binde the parent to the good abearing in this kinde, and then by his conſent, countenance and ſhrowd his owne act, in it ſelfe unwarrantable? Conſent is the parents due: but whiles thou doſt urge it unjuſtly, thou makeſt it thine owne work. Thou either doſt perſwade thy parent really to thinke well of thy doing, and thats to gull him: or elſe onely to make ſhew of it, and thats to make him e quivocate like thy ſelfe.

Shortly therefore, I exhort all couples that intend marriage, to lay away all covers of ſhame, to remove all colours, ſhifts, ſubornations of parents, and goe to worke plainly, deſerve, ſue, ſeeke for the conſent of parents. Leave is light, and ſweet: liberty againſt rule is pleaſant in the taſt, but bitterneſſe is in the end of it. Remember that is the beſt marriage, whoſe ſweetneſſe is beſt in the bottome: a naturall motion is ſwifteſt in the end: now commonly matches of your owne making, are beſt at firſt, and worſt after. Ayme at ſo peaceable a marriage, as may be ſo in a ſad ſtrait and affliction, and may not purſue and accuſe a man, when he is wounded and ſore: ſuch an one as will not upbraid the ſoule, and ſay, This day I remember my ſin: and I feele this rod was of mine owne making. That which *Paul* ſpeakes of the Magiſtrate, Obey him not for compulſion, but for conſcience ſake, for he beares not the ſword in vaine: ſo here, For the parent repreſents not God in vaine, and his voice is the voice of heaven: Better erre with a parent then doe well without him. It ſhall be as health to thy navill, and marrow to thy bones: it ſhall procure bleſſing from thy parent, whoſe curſe is worſe then a Popes with booke, bell, and Candle. Obey them who are ſet over you, for good, for their ſorrow will not bee your joy: you provide ill in grieving them. *Eſau* and his race were Lord Dukes for many ages: but his prophane contemning and vexing of *Rebecca*

Vſe 2. Exhortation to marry with Conſent of Parents.

becca with his wives, loſt him his birthright, and at the laſt coſt him ruine. Honour thy father and mother therefore, that thy dayes may be long in the land which the Lord hath given thee. Say thou deny thy ſelfe a little in this: ſay thou muſt conflict with a crabbed untractable parent, yet behold God in a parent, when thou canſt not in a good one: winne him by humility, conteſt not, a fathers ſpirit will not endure it: duty may overcome and breake his heart, but wilfull oppoſition will marre all. And I ſpeake not this onely in caſe of young couples, living under their parents roofe, but in what diſtance ſoever they live. Nor, in caſe onely that the parent be wiſe, ſolid, judicious, holy: for ſuch a one claimes it by many reſpects: but, even when ſeely, when unwiſe, irreligious, and obſtinate. The good parent may pray for thy ſucceſſe, as well as endow and enrich thee. But the bad and prepoſterous cannot forfeit his right to his childe, though he may diſable it: he muſt have the honour of thy conſent, though thou canſt not enjoy the good of it. Above all, let religious children beware of prevarication in this kinde; calling in queſtion their ſincerity this way: yea, though they meet with many rubbes in their way: yet let them by their good converſation, prevaile with parents, and ſeeke God to breake and mollifie their parents ſpirits, rather then to exaſperate. Yea, let mothers have this honour as well as fathers: perhaps they can better adviſe: howſoever, they have merited this honour as well as fathers. Yea let all ſuch as are ſet in place of ſuch by marriage of owne parents, all tutors, guardians, and governours ſhare in this kinde. Thinke not that your youth and wit can ſee further in this kinde then theirs: children will ſay that old folke dote, and are fooles: but old ones know that children are ſo: God hath given them as props, therefore deſpiſe them not. And to end, I ſay unto you as *Abigail* to *David*, It ſhall not grieve you one day, but much comfort you, that you have not made ſad a loving parent. You ſhall never have cauſe to repent you. The way of the Lord (ſaith *Salomon*) is ſtrength to them that walke uprightly. The word of God (ſaith *Mica*) is good to him that is upright. Though there

1. Sam. 25.

Pro. 10.

Mica. 2.

were

were no reward for it, yet there is reward enough, even in this, I have denyed my selfe, and obeyed. So much for this former branch, the duty of children to parents herein.

Branch 2. Dignity of parents.

The second branch concernes the dignity of parents. They must conceive, that even in their priviledge there lyeth a duty too, to God, to the childe. They must say as the Centurion did, I my selfe am under authority. Therefore here is sad reproofe to parents, for a world of abuses. Truly most parents may thanke themselves for their childrens disrespect in this kinde: they never sought to nurture them up in Gods feare: to informe and teach them in the trade of Gods way, or their owne: But either out of a foolish affection and pitty, will never see ought amisse in them, as *Adonija* and *Absalon* were to *David*: (and the fruit was suitable:) or a great and false opinion they have of their childrens dexterity and sufficiency in this kinde, which is the high way to their ruine: or else they offend in a base and degenerate softnesse, which hinders them from maintaining their authority in their childrens hearts: Too much familiarity begets contempt: and if a servant over cockered, will looke to be as a child, then will a child looke to be haile fellow well met with a parent. There is a mediocrity between excesse of rigor in many parents, whereby they are so darke and aloofe from their children, as if they were some other mens children, and their slaves; (which imbreeds bad thoughts of them, base qualities of servility and hollownes in chilldren, and exasperates their spirits against them:) It causes chidren to thinke themselves slighted, and as in other points, so in marriage, as if parents were too high to take thought for it. Difference (I say) there is betweene austerity, and the contrary extreame, of fooliſh familiarity. For by this, children grow so sawcy and effeminated, that they thinke it almost ridiculous to question it, whether their parents will consent to their choices: because they have beene wont to be soothed in all, by them, and never crossed. *Paul* sayth well to young *Timothy*, see that no man despise thee. So I to old parents. Doe nothing which which might forfeit thy authority into the hand of thy Boy,

Vse of reproof to them that neglect the care of their Children.

Parents must goe in a middle way betweene austerity, and folly towards their Children.

or Girle. Of all ſuch I ſay, as old *Jacob* to *Reuben*, Thy dignity is gone. Lay the foundation, O parent, of that priviledge, which thou wouldeſt preſerve to thy ſelfe, in the wiſe menaging of thy childs ſpirit while he is yong and tender; for thats the ſeaſon of leavening him with ſuch principles, as muſt worke after.

Baſe ſhifts and reſpects of Parents in diſregard of their Children.

Other parents ſo love their eaſe and vacation from care and ſollicitude, that, rather then they would take the paines, they chuſe to commit all to wind and weather, leave all to the will of the children, hit they, or miſſe they, they care not. Doe we know (ſay they) what will fit and content our children, what woman they would fancy, or diſtaſte? If we ſhould negotiate in this worke, our children perhaps, would beſhrew us, for ever after, and never love us more.

1. We for our parts have given our ſelves content in our wives and matches, and we have done well (God be thanked) and ſo (we hope) may they alſo. Surely you teach your children good divinity. They ſee ſmall religion ſerves your turne, and you are better without it, then with it: and they ſee, that if they ſhould marry any better then the parents, the goodneſſe of a wife would be but a ſuperflous object to them, if not a continuall eyeſore, and therfore they tread in their ſteps, like child ſtrives to give content to like parent.

2. Other parents are alſo ſo inconſtant in their humors, and aimes at their childrens matches, that they can never come to a point with themſelves about them: Their hearts are carnall, and therfore never ſatisfied. For, either on the one ſide, they are ſo wedded to the peny, that (although they very well might) they are loth to part with any thing, for the preſent, to procure competent portions for the children: Or elſe, they ſeeing their eſtate too narrow for their proud hearts, and ſcorning that they ſhould match their children no better, then they can; forbeare altogether to yeeld conſent to any: though the yeares and deſires of the poore children crave it: Or elſe they aime at ſuch portions for their heires, for the helping forward of their daughters matches, or elſe looke at ſuch concurrences of birth and parts,

parts, that ſcarſe any can pleaſe them. Others are acceſſarie to their childrens bad matches, by their unprevention and dalliance: (as before hath beene ſpoken) and permitting their children unſeaſonable commerce and long acquaintance with ſuch, as they know to be ſutable companions, cannot breake them off after, when they would, be cauſe they are ſnared. Others are too ſatagent and buſie about their childrens matches, for they being led by no groundes nor ſound reaſons, but fancie, doe perſwade their children to ſuch matches, as become moſt ſnaring and uncomfortable to them for ever after, ſelling them to ſorrow.

A contrary extreame of parents in overmuch love to Children.

Neither are parents guilty onely about the match it ſelfe, but alſo the conſequence thereof. For why? through their indiſcreet love to their welfares, and their ambitious deſires for their childrens enhaunſments, they grant greater jointures to their eldeſt then their eſtates will permit, and ſo damnifie the reſt of their better deſerving children, and either muſt runne themſelves into endleſſe debts by borrowing for them, or elſe be at their curteſie for the releaſing of that, which they might have kept ſtill in their owne hands. By this folly they doe a double miſchiefe: for firſt they ſet the elder on float, to be ſome great perſons, and raiſe up their ſpirits above their eſtates, drawing them to great expence, company, and at laſt to ruine: and then for the making of the eldeſt a Gentleman, they muſt leave the reſt to beggery: either baſely to depend upon their brother for meanes (which commonly falls ſhort, and comes to nothing) or elſe to take debauched courſes, to ſteale, to ſherke for their living. Thus the folly of parents (upon the ſequele of their childrens firſt matching) filles the world with bare yonger bretheren, with hangbies, and idle ones, ſnaring them with perpetuall diſcord and quarrells, and at laſt bringing them to moſt diſhonorable ends. No, no: you parents, be wiſe, God hath made you your childrens carvers: Set your houſe in order, and doe not make confuſion among your poſterity, to pleaſe the humor of one child: let all have childrens parts: Doe not ruſh your ſelves into ſuch

The 1. degree

debts, as your heires muſt be faine to take all, and pay all, and ſo fleece the reſt: Let the eldeſt (carrying himſelfe well) have a double portion (education being conſidered which the eldeſt are ſureſt of) and the reſt, a competent allowance; for perhaps they may do as much good in their places after, as the elder, if not more, for grace doth not alway goe with Birthright.

The 2. degree. But, above all follies in this kind, that is moſt eminent, when parents, to make their children great, thruſt themſelves out of all, that their children might ſucceed them in their places, holding the candle to them, while they doe all, and act their parts upon the ſtage. And by this meanes, both father and mother, which have lived in good ſort all their time, come in their old daies to depend wholy upon their childrens curteſie: That part of their life, which of all others, requires beſt attendance and maintenance, muſt now become moſt ſhiftleſſe and deſolate. They muſt come out of the hall into the kitchin, ſit at tables end, or in the chimny corner with a poore pittance ſent them, and at laſt die in diſcontent, and repenting themſelves of their folly. But, if they may be at good tearmes, upon condition of being their ſervants both without doors and within, as droils and drudges, they may deeme themſeves well apayd. For when all ſtrength and ability is gone, then are they no longer ſet by, but caſt up for hawkes meat, deſpiſed, counted as burdens, wherefore to be eaſed would be no ſmall joy to their children: And it its worſe with ſome parents, becauſe they live to ſee all ſpent and conſumed, e're they die, one and other, ſtocke and branches, all withered and come to naught. Be wiſe, you parents, yeeld not your ſelves captives and priſoners to your children: no priſon can bee more yrkeſome to a parent, then a ſonne or daughters houſe: Truſt neither of them in this caſe, for in truth, your ſelves make the ſnare, and your children put it on you: you wrong your children in putting that into their hands, which God hath denied them: Love muſt deſcend, not aſcend: its not naturall (ſaith *Paul*) for children to provide for parents, but for parents to provide for them, therefore invert not providence.

providence. Looke to your conſent, and looke to thoſe conſequences following upon your conſent; be ſure to hold ſtroake ſufficient in your hand, for the ſecuring of love and duty from your children. You will ſay, all children are not alike in this caſe: its true; but the beſt will bite, and the ordinance of God muſt be attended unto, as the firſt rule in ſuch caſes as theſe. Sure bind, ſure find: if you muſt needs come downe, rather chuſe to fall into the hands of God, then your children.

Abuſes of Guardians and Governors of Orphans in this kind of neglect ſundrie waies.

Neither muſt I paſſe by Guardians and Governours of Orphans in this point: many of whom being left as menagers of the ſtocks and portions of children, being now ſecure of any eie to ſee or judge them, doe moſt trecherouſly betray poore children to miſery, both before, and in their marriages. They make the childrens monies, payments of their debts, enhanſing of their owne ſtates, and houskeepings: bringing up the children at meane termes, binding them to baſe maſters, and expoſing them to the hardeſt conditions, for back, belly, and conſcience. When their time of payments come, they bring in great billes of expences, under color, and pretend great debts, and charges lying upon them, for the execution of the wills of the deceaſed: As for their matches, they put them off to inferiour perſons, ſuch as very mean portions may content and ſatisfie, interverting the reſt, to their owne ends: and by one cunning ſlight or other, eluding the allegations and complaints of their orphans, and leaving them to ſtand to their lot, or elſe to ſinke in their ſorrowes. Our daies are full of theſe examples: and as full of the juſt hand of God upon ſuch privie theeves and traytors as thoſe. Another ſort of Guardians authorized by the law to be ſo, (although of late God be thanked, better order is taken that parents or next of kin may be the undertakers for the children if they will goe to the price) doe make a meere marquet of their orphans, and ſell them as ſheepe and ſwine for money. Quite overthrowing the purpoſe of the law, which is to be faithfull for the good of the orphan. Inſtead of offering yea providing meet wives for them, ſuch as might be every way ſutable to their place,

1.

2.

birth and worth, what doe they? Surely they turne to the ſpoile, and offer them ſuch as they know will be unwelcome, and ſo thereby purchaſe a great fine unto themſelves, and leave them to their owne choice and fortunes. Others, more diſhoneſtly, force baſe and inconvenient matches upon them; either matching them to their owne children, and ſo rayſing their owne eſtates thereby: or elſe, ſelling them for mony to others; (and which is worſt of all) leſt the orphan ſhould ſuſpect and ſhunne the offer propounded; what doe they? They marry them in their childhood at 10. 12. or 13. yeares of age, long before the time of meet cohabitation, ſending the one to travaile, till he have fulfilled his yong wives yeares: who when they returne, come to them with a forced affection, and that breeds diſdaine, where there ſhould be greateſt affection. And hereby growes ſuch diſtaſte betweene the parties, that they abandon each others fellowſhip, bed and boord, expoſe each others to moſt deſperate ſnares, and to promiſcuous luſts: and, if there be any reconciliation wrought, its but violent, and the curſed fruits of the ſeparation doe ſo diſtemper their hearts, that they fall at new jarres for their unchaſtity, and diſloialty of bodies: they renounce ſome of the children, as none of their owne, and ſo, doe but paſſe on a moſt uncomfortable time of marriage, more diſmall, then to live in a wilderneſſe, becauſe the neceſſity of an unwelcome chaine, makes it doubly wearisome. And as themſeves, ſo they who were the authors of ſuch matches, do live together at deadly feude, at continuall ſutes, the one ſtriving to revenge himſelfe upon the other, till both their eſtates be ruined. I doe not hereby exclude Guardians from that due reſpect which the law affordeth when their care and reſpect to their orphans welfare is ſutable to the calling of a Governour: But, whatſoever the law allots, the conſcience of one that feares God ſhould be ſo tender, that themſelves being no loſers, in reſpect of the charge which they have bin at, they ſhould deale with the orphan mercifully in all other reſpect of advantage, which a man of no conſcience would encroach upon. Such as looke at their own peace and the honour of their profeſſion, will

Wofull fruite hereof.

will be wary, in ſuch undertakings, to make their retreat ſure, that nothing may after be caſt upon them, which might crocke their name or religion, or give occaſion to others, either to ſtumble at the practice, or to make it at a preſident for the like impiety.

Vſe of exhortation of parents to attend their Children in this great work.

To conclude, I ſay this to all parents, who will be ruled by the word, boaſt not of your honour and priviledge, to doe hurt with: Shunne all thoſe baſe diſtempers of which I have treated at large, as the infamies and reproaches of bad parents, or governours: Sinne not on either hand, ether on the right, or left, neither by baſe ſluggiſh neglect and contempt of this charge, nor yet by any abuſing of your liberty, to the prejudice of your children. But walke in the cleere way of duty. To which end, conſider, your prerogative is allotted you by God, no otherwiſe, then that you might undertake the duty, more cheerfully. Be circumſpect, painfull, wiſe and helpfull to your children, (ſo farre as your meanes will admit) with a free, beteaming heart: God tries your love and integrity, by this occaſion. Times are now growne ſuch, that the beſt parents cannot improve their love and affection to their well deſerving children, as were to be wiſhed: the world is at ſuch an high rate, that they whoſe eſtates are not very great, can hardly light upon a comely ſutable match, eſpecially for daughters: there being none ſo meane now adaies, but looke for as good portions, as in our predeceſſors time, would have beene thought a very good portion for men thrice above their faſhion: And it is the diſeaſe as well of the children of God, as of men, to ſlight good matches, where exceſſe of portion attends not: yea, I am perſwaded, its the cauſe why Gods hand is ſo manifeſt in the ill ſucceſſe of moſt matches, becauſe God was never ſo little looked at in marriages, as now. But as for theſe things, let both good parents and children, count it their affliction: beare it meekely, and leave it to God. Let your love be nevertheleſſe, to doe them the good you can. It is not in your power to do all you would: God will have ſomewhat left to himſelfe: Smaller matches with Gods preſence and bleſſing, (for ought I ſee) may in ſhort time,

time, equall farre greater, in ſucceſſe. Doe that for your children, both in your education, meanes, counſell, prayers, providence which is in your power to doe, and as for the the reſt, remember, marriages are made in heaven, and thence muſt expect their happineſſe: you can doe no more then you can. And, for this whole argument, *viz.* conſent of parents, thus much.

Chap. V.

Touching a contract. What it meanes. The ſubſtance of it. Anſwer to ſome queſtions about it.

Second digreſſion to the point of Contract.

Concerning this argument, the firſt enquirie, will be about the word (contract) how and in what ſenſe we here uſe it: Then touching the neceſſity or indifference thereof. Thirdly, concerning the performance and act of contracting. Fourthly, touching ſuch reaſons or reſpects as wherupon it may ſeeme to be reaſonably practiſed. And then ſhall want ſuch quæres, as are or may be made againſt it, or about it. Laſtly we will conclude with ſome uſe of the point. For the former of theſe we here make a contract, a relative word importing an antecedent act betweene two parties, who intend marriage: that is to ſay, a private, mutuall, free, unconditionall promiſe, having paſt between theſe two perſons to marry each other, and no other. But here this contract is not ment; but a more ſolemne and open binding expreſſion of this former promiſe made, that it may be ratified and ſtrengthned, as becommeth a buſineſſe of ſo great conſequence. So that before we come to any other conſideration, we muſt needs premiſe a little, touching marriage promiſes, made in private betweene the ſingle parties, (it being preſuppoſed that they be not within degrees prohibited, and further that they be without all exception, of inconvenience, or ill report and ſcandall (as in the caſe of cozen Germans is manifeſt) and the nature thereof. For

Contract in what ſenſe here uſed.

we

we must know, that although an explicite or expressed contract, hath in it the greater force externall before men, to tye the parties to marriage; yet the mutuall promises of them both joyntly made, either at the first, or afterwards, doe as deepely binde them both before God, and in court of conscience, as the other doth. And indeed the difference betweene them, is not formall, but accidentall: and both are true reall contracts, or covenants, the one as the other: and if there be somewhat in the expressed contract which is not in the other, in respect of outward obligation: then may there be truly said to be somewhat in the former, which is not in that, in respect of essence. For the being of the expressed contract rests in the former, *viz.* in the deliberate, voluntarie, mutuall and honest resolutions of the parties among themselves: which being past, give the essence to marriage, before the other came, and is the foundation and ground of the latter: For else it might be said, that any passage of expression betweene two, before witnesse, falling from parties, though in rashnesse, or in sport, or upon a question demanded, might carry the force of a contract, which no man of any sense can imagine: to wit, because the expressed contract before witnesse, implieth a former mutuall consent betweene them, not now to be questioned: but yet for speciall causes, to be more solemnly and publiquely testified for avoyding of great inconvenience. And this appeares plainly by the effect which a contract or promise produceth: and that is a great alteration in the parties, who before such promise, were their owne and had the stroke in their owne hand, to dispose of themselves as they please: But, after their mutuall promise, they cease to be their owne, and passe over themselves, (not their money, or corne, or goods, but themselves) each under God to the other, so that now each hath power over other, and onely one over the other. In so much that whatsoever other promise should possibly be made, by both of them, or either of them, to any other, besides themselves, if confessed, doth disanull it selfe, and is *ipso facto* voide, by vertue of the precontract or forepromise so made: But although it be denied,

Promises of marriage, the root of a contract.

To be very cautiously made, and their properties.

nyed, yet it nevertheles bindes them before God, so that they shall be for ever culpable before him, of treachery and spouse-breach, without repentance. If this were considered, doubtlesse it would awe the spirits of many hot and unstayed yoong ones, from such attempts. But of that after. Heere onely I say, that seeing the true nature of selfe renouncing and selfe resigning resydes as really in a private promise, as in a witnessed contract, therfore they are not two things, but the same with divers circumstances for speciall reasons, annexed. So much for the acception of the word.

Reall cont acts as good as verball.

To this I may adde, that in some cases, realls may countervaile verballs: when as a thing done implies as much (in the judgement of a discreet man) as a promise made in words. As if a person formerly intermitting a purpose to marry another yet hearing, that she is attempted by a new lover, shall repaire to the party and say, so it is that you know there is love betweene you and me of a long time depending, so deep, that I dare not in conscience, yeeld my right in you to any other, wherefore I pray you, if any such thing be offred, accept it not: this in conscience ties the party to marry her, and is equivalent in promise, and if there be witnesse, it concludes against him, that shall desert her. Why? because he defraudes her of a possibility of equall weight, to his owne marriage. So againe, a man hath desisted to prosecute an offer of marriage with a woman, Virgin, or widdow (all is one) and the woman adresses her selfe to a farre off dwelling, perhaps thousands of miles out of the Kingdome: The man hearing of her drift, comes to her, and tells her, that whereas there hath beene some intermission of love and marriage-sute a long time, yet now he cannot permit her to goe that long voyage, his love is so deepe towards her, and therefore diswades her journey.

Here I say, that although the woman (if free before) is at her owne hand to goe, or not to goe, yet if she consent to stay, the motion made is equipollent to a promise of marriage: and cannot in conscience nor righteousnesse be broken

ken off by the man. Many like instances might be used: but these are sufficient.

The Vse, &c. This being thus, what should the punishment be of such counterfeits, and impudent varlets, who dare falsifie the matter of a promise, that is, impudently averre and beat downe a party, that there hath beene a covenant and promise of marriage betweene them, when as yet never any such thing was in the world? I say such persons ought to have the uttermost penalty inflicted that the Law can impose: as being an extreame impeachment of the credit and estate of the innocent party, and a marke of intolerable audaciousnesse in abusing so solemne a thing, to any counterfeit ends of base wretches, not meet to live in a Commonwealth. An example whereof wee have lately had in our Corner, by so much the more odious, because so insolent.

Before I passe from this point of promise, it may be asked, what promise doth realize marriage before God? I answer: First, it must be mutuall; secondly, voluntary or free; thirdly, without error; I meane such as doth overthrow and contradict it selfe. First, it must be mutuall, and equall, not of one to the other onely, but of that other to him? For if such a promise be a putting off ones selfe into the power of another: then, as no man can put himselfe into anothers power without an act of his owne resignation of the liberty he had in himselfe, so neither can each of the two parties give up their liberties without mutuall consent each to other. For in marriage the yeelding up of the right of one, receives a right in another: and therfore it must be mutuall and reciprocall. If one shall pretend the promise of the other, and yet suspend his owne, as thinking hereby to tye that party to his owne time and leasure, himselfe being free, he is deceived. For marriage consent must be mutuall; and the party withdrawing consent, doth in that respect extinguish and make frustrate the others promise from snaring the promiser: except afterward the other party also shall as freely come in as the other did, and so make the promise mutuall and equall. I have heard of a sad accident in this kinde, that befell a suitor

What promise for marriage doth bind.

1.

A mutual one.

tor to a maid, being a Gentleman of good perſonage, he ſeeing himſelfe to have wonne the affections of the maid, and thinking himſelfe ſure enough of her, without any deepe obliging himſelfe unto her, pleaſed himſelfe in his conqueſt, and there reſted: ſo long till the Gentlewoman perceiving her ſelfe ſlighted, fell to as deepe a diſdaine of him, as hee had beene indifferent to her: in ſo much as another match being offered her, ſhe embraced it. But the report thereof comming to the Gentleman, as he was playing very ſolemnly upon his Lute, he ſuddenly ſtart up, and breaking his Lute all to peeces, inſtantly went out of his wits. A notable Item to all, that they play not faſt and looſe in matter of mutuall promiſe, and ſpeedy diſpatch of marriage. Secondly,

2.

A free or voluntary one.

it muſt be free and voluntary, not drawne forth by circumvention and ſubtill trickes or polices, either of the parties themſelves, nor yet their agents and ſpokeſmen: nor extorted by feare and threats, either of parents, (when they are deſirous to put off their children for their eaſe, and are ſet to diſpatch the matter) or by the parties themſelves, (as when the man menacing the woman, and attempting to raviſh her, except ſhee conſent, or to doe other violence to her, doe hereby force a promiſe from her) or any other who are active in the buſineſſe. And this I would have noted, that although parents doe not uſe any compulſory and terrifying courſes, to draw their children to inconvenient matches; yet if they doe carry themſelves ſtearnly to their children in an indirect way, and refuſe to heare them who are third parties, uſing weighty reaſons to diſſwade; or if the parents doe not rather in meekneſſe convince the childe by reaſons invincible out of the word, or other reſpects of good reaſon and diſcretion, that its a meet match, yeelding ſtill to the childes objections, (who muſt bide by the ſorrow, when the parent goes free) then I ſay, That the overmuch reverentiall awe of the parent, ſmiting into the childe a loathneſſe to offend, and taking deliberation away from it, that ſo its led in a cord of neceſſity to doe that which elſe it would not doe: I ſay this ought to bee counted as a compulſion, and ſuch a childe to be pittied and freed from the

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Contract: Or, if marriage proceed, and ill conſequences follow, they muſt be all faſtned upon the parent, not upon the childe, and the childe may claime the beſt amends. I ſay then ſuch promiſes binde not in conſcience, becauſe the principle of willingneſſe is abſent: and the party would never have conſented, if ſuch feare and compulſion had not beene uſed. I adde this, except afterward the party being freed from ſuch feare, and returning to her ſelfe, ſhall expreſſe another conſent free and ingenuous: then the former impediment cannot fruſtrate this latter promiſe.

Thirdly, it muſt alſo be without deceit or falſe opinion: and that in ſuch a kinde as oppoſeth marriage eſſentially. Hence thoſe Heatheniſh preſidents of marriages are fruſtrate, when one ſexe marries the ſame, (*Nero* was an horrible example) when an Eunuch marries a woman, or a woman marries an Hermophradite (one of the Epicene gender,) when a man is deceived in the perſon, as *Jacob* in *Lea*, put into his bed in ſtead of *Rahel*: (notwithſtanding the act of copulation) but eſpecially, when the party ſuppoſed to be pure, and a virgin, proves defiled and corrupted: in ſuch a caſe, if it breake out, before marriage conſummate, it doth juſtly infringe the promiſe, and makes it of none effect. This be ſaid touching a binding promiſe. But touching this laſt of error, underſtand it of no other errors accidentall, which doe not of themſelves croſſe marriage. For, though they may be ſuch as gave occaſion to the party to conſent, and, had the error beene foreknowne, the party would not have yeelded: yet becauſe they diſannull not the reall knot of marriage, that is, peculiarity of perſon, by defilement, therefore they are preſumed no other then in ſome caſes would have beene admitted: and therefore the party muſt ſtick to his or to her promiſe, nevertheleſſe; and therefore let them either beare it as their defart for lacke of inquiſition, or if they did their indeavour to be informed, but were deceived, let them take it as the triall which God hath put upon them; the promiſe bindes ſtill, except the other party releaſeth it. And ſo much for this queſtion.

3. A plaine one without deceit.

What that *is.*

Some Vſe would doe well, ere I leave it, becauſe the point *Vſe* 1.

Admonition to all parties to beware of their marriage promises.

point is but occasionall, and shall be no more returned unto. And I would urge these two uses following, the one of Admonition, the other of Reproofe. The admonition is, that single persons be well advised of their promises, ere they make them. And indeed few words might serve, if the former item were well regarded: *viz.* that the speaking of a few words at once, may for ever dispossesse them of their liberty, never to be recovered: fooles once, and slaves perpetually. So that its no matter of slightnes, and merryment, no play, no trifle, no sport, except you will call that a sport which may cost a poore wretch both body and soule. *Abner* indeed called murder a sporte, but bitternesse was in the end of it. Be advised therefore: and let this point, seasonably as a hammer knocke home to the head the former exhortation of marrying in the Lord, and wisely to looke well about you, e're you venture. I pray tell me, would you willingly make another man master and owner of any commodity you have for nothing? say it were but your horse, or cow, yea were it but a dogg, which you set by? I trow not, how much lesse of thy selfe? Art thou so seelly as to resigne up the right of thy selfe, and to make thy selfe a prisoner, a captive, in the prison of marriage, whence there is no escape. Surely no except thou art mad, and hatest thine own flesh: thou wouldst not doe that with a breath, which all thy worth cannot revoke and undoe? As *Salomon* saith, beware how thou become surety for a stranger: quit thy selfe speedily, and deliver thy selfe as a Roe, and as a bird from the net of the pursuer. Man or woman, youth or maid, looke to your promises. I thinke resignation of a mans or womans selfe to an other, had not need to be to every commer, to every unknowne stranger, to each unchast, irreligious, indiscreet companion, which might make thy life irkesome for ever. In the promise is the foundation of marriage: whether it be well done or ill, it can be done but once, therefore let it be deliberately, wisely and well done. Oh! let it be a solemne thought with you, my promise gives away my selfe and takes unto my selfe another, my liberty is gone. If a woman be urged to give up her right onely in a little copy-

hold

hold ſhe will ſtrug at it, and thinke well of it before hand: And yet ſhee may poſſibly recover a better peece of land, for a ſmall matter: But this free hold of thy perſon, and thy liberty, once reſigned up and forgone, can never be recovered againe. Therefore I ſay, be well adviſed e're thou forfeit it.

Rash and inconſiderate promiſes of marrage very fooliſh and ſinfull.

The ſecond uſe is Terror and Reproofe to all who have diſguiſed themſelves in this kind of inconſiderate, raſh promiſes. You ſhall have leaſure enough to repent, if anguiſh will ſuffer you. Alſo of all violent parents, who to be ridd of their children, force them upon unſutable marriages, which their children had as leive part with their lives, as venture upon: and ſo bring upon them a laſting monument of miſery. If ſaith the parent, thou refuſe this match, I will never own thee for my child, I will diſpoſſeſſe thee of all? Nay what ſay you to parents who firſt defloure virgins, and then force their childen to marry the harlots, for a cover of their owne villanie: Is not this curſed love, and cruell command of an inocent child? But to be ſhort, eſpecially it rebuketh the baſeneſſe of many, who caſt arrowes, and deadly things, and ſay am not I in ſport? that is, who ſcrue themſelves with ſtrong perſwaſions and arguments into the hearts of ſuch as they ſue unto, and having ſo done, breake off all againe, and wipe off every crumme off their mouthes, as if they had eaten no bread: Oh, you maſterleſſe perſons: what? are ſollemne promiſes but cobwebs, which great flyes can breake through? Make ye no bones of them? doe ye ſnap theſe bandes in two as *Samſon* did his cordes and greene withes? There is one who is ſtronger then you, who will not be mocked, but bind you for burſting in cheines too ſtrong for you. But perhaps you will ſay, if it were my lightneſſe and giddineſſe, it were very ſinfull indeed, and I deſerved never to be truſted more. Yes perhaps your word ſhall be taken, but it ſhall be by ſuch an one, as ſhall make you doe penance againſt your will, all your life for the breach of that promiſe which you willingly made. But you have ſince that heard ſad reports of the party: for inſtance ſake. That the woman is no huſwife, or

is

is a Melancholique perſon, not fit for your temper, nor yet (in a ſecond marriage) for your children, or ſhe hath ſome of her owne, or ſome ſuch blemiſh now you have found out: well either theſe are true or elſe falſe. Are they falſe? How baſely minded art thou, whom the pratling tongue of ſome falſe ſycophant, jangler or goſſip (loving neither her nor thy ſelfe unfeignedly, ſhould ſhake that affection of thine, which being well grounded once (as thou ſuppoſedſt) drew from thee promiſes of marriage? But ſay they are true in part, or wholly? what then? They come in out of ſeaſon, the ſteed is ſtolen, its too late now to ſhut the ſtable doore: affections are ſnared, thou maiſt not deſert her. Waſt thou not in thy owne power before? hath any man forced thee to reſigne it, ſave thy free ſelfe? Thou art ſnared: and I ſay, if ſhe ſhould releaſe thee, it were her meeknes and diſcretion, but its thy raſhneſſe: if thou wert amerced as he was, who defiled a Virgin, for the ſatisfaction of her diſcontented ſpirit, and queſtioned name, thou were well ſerved. No other ſatisfaction can duely be made her, then thy returne againe to her with ſo much the more affection, by how much thy deſerting of her hath beene long and yrkeſome. Let the falling out of friends, be the renuing of love: Thou departedſt once, that thou mightſt returne for ever. And thus much for this occaſionall point of promiſes.

Queſt. Whether a Contract be eſſentiall to Marriage,

Now I come to the ſecond generall: having ſhewed therfore of what contract I am heere to ſpeake, *viz.* of a witneſſed and profeſſed contract, it may be demanded whether it be eſſentiall or not, to marriage? To which I ſay, that the eſſence of marriage conſiſts in the former promiſe making mutually to each other: therefore there is no eſſentiall neceſſity of the witneſſing and profeſſing thereof, before others, but marriage may ſtand as reall and firme, in point of ſubſtance without it as with it. Howbeit, I conceive it to be of very ſpeciall expediencie and uſe, for the behoofe and good of the parties, as I ſhall after manifeſt. *Anſw.* All ſorts of people, even very heathens have alwaies eſteemed Eſpouſalls, Betrothings, Aſſurings, Contractings, Affirmings, (for

(for they are all one) to be very solemne matters, as the words they use, and the ceremonies then performed, do testifie: So sacred and reverend it hath appeared to all sorts, that there seems to be a finger of God, pointing out the usefulnes thereof. Witnesse the assembling of the friends of the parties on both sides to be spectators therof, that so the blessing of it might bee more effectuall. Witnesse that instance of *Booz* and *Ruth* who were (as it were) affianced in the gate of their City, before many solemne witnesses: who being called forth to testifie the contract, did assent thereto, and by their acclamations and thanksgivings, and prayers to God for them, graced and honored the same. So that its no wonder if the Church of both old and new Testament did practise it. And its particularly specified in the Generation of Christ, that when *Joseph* and *Mary* had been espoused together, before they came together, shee was found with child, of the holy Ghost. The Hebrew writers tell us of the formes and tenor of words used among the Iewes, to wit, that by divers reall ceremonies, they strengthned the promise which had passed betweene the parties, and that in a set meeting of the familie. Somtimes they did it by tickets of paper, written by each of their hands, and delivered by each other mutually. Sometime by very solemne words of obligation passing betweene them: sometime by a peece of coine given and received, which by the change of possession, argued the possession and assignment which one made and surrendred to the other: All to shew that they accoumpted this businesse no trifle, or toy, to be wantonly used, for the pleasing of carnall humors, but a divine ordinance requiring firme and strong assurance each of other. The formes were these, Lo, thou art betrothed unto me, or, be thou betrothed unto me, or the like. If it were without witnesses, it was frustrate. The solemnity hereof was acted under a Tent, Canopie or Tabernacle, set up for the nonce, to shew inwardnesse and secrecie of marriage affection and benevolence. This was distinct from the act of marriage it selfe, which followed sometime after, and was done with great festivity and with many songs and

Contracts very ancient, and of general use.

Iewish Contracts what?

Epithallamium's of the boyes and girls of the bridechamber, alluded unto by our Saviour *Luc.* 5. After the contract followed the dowry bill, which was from the man to the woman: though the woman brought a portion to the man also, as appeares in *Calebs* bestowing his daughter *Achsa* upon *Othniel*, yet usually it was the mans act to endow the wife onely, and to purchase her unto himselfe. To these may be added, (which I adde lest any should accuse me of singularity) the joint consent and practice of the Church of God among our selves, especially such as feare God, (though we condemne not those who doe not:) and there are extant in print sundry bookes published by authority, and by name one of M. *R. G.* wherein the practice of that reverend servant of God, is at large expressed, when he contracted couples. So that I hope, touching this second branch, little more need be added.

Iosh. 15. 16.

Action and performance of the Contract how to be done.

Touching the third, which is the action or performance of the contract. And that standeth in three personall acts. The first is of him that leadeth the contract, or guideth the two parties, to expresse their former consent. Who ought to be a meet person for gravity, and experience, able to teach them (if need require) the duties of that condition, and to answer such scruples as might arise in their mindes about it. In a word, such an one, as by his presence might cast some awe and authority upon the mindes of the parties, and assist the action with some correspondence. One that may bee wise to discerne of the frame of the parties, and therefore by questions may sift out the truth, to prevent danger, as by demanding whether they formerly have engaged themselves to any other man or woman, person or persons, shewing them the dangerous sinfulnesse of such dalliance: Also, whether themselves have freely and without feare, and with the mutuall consent of parents, testified, by presence, or by their hand (if doubt be made) consented mutually in heart, to this contract. The second person, are the parties contracted: who ought to follow him that leades them in the contract, thus, or in like forme of words; first the man, then the woman: I *Thomas*, *John*, &c. doe take thee

Joane,

Joane, Mary, &c. for my espowsed husband, or wife, and I promise to marry thee shortly without faile, if God will. And so with some short counsel and praier to God to dismis them, as true man and wife before God. The third person are the witnesses produced: who being moved therto, answer and say, we are witnesses of this contract, by which these parties are betrothed each to other, and wil testifie it, being required.

The fourth generall is, the rationall respects, in which such a contract seemes very meet to be used. And they may be reduced to these three following. As first the sutablenes of the contract to the witnesses of the attempt. It's meet that such things be done orderly, leasurely, and by degrees, not rashly, suddenly: and therefore although a promise have passed betwixt the parties, yet as the matter growes riper between them, so its comely that it be no longer kept secret, but manifested, that thereby they may be awed with the more feare and jealousie of themselves, from uncomely and audacious enterprises one against the others chastity. Secondly to prevent inconstancy. The nature of flesh is vaine: and all men are liers. And its seene as much in this subject, as any others. As hot as youth is in her gare and passion, yet the best of their gold prooves brasse oft times, when they weigh things in coole blood. Adde hereto, that this base world is full of curiosity, and jangling, talebearers, and flatterers, who fill the eares of couples with idle and ungrounded surmises: whereunto they whose eares as credulous, doe lye open, and hereby their affections are unjustly alienated, each against other. Thus fooles love lightly, and leave as lightly, others of themselves, not knowing their one spirit, take a toy in their heads, and without all reason, runne into humors of feare, jealousie, melancholie and conceitednesse against each other, and so withdraw themselves suddenly from each other, and change their mindes. They doe not (as they say) affect so well as at first, they observe some lightnesse each in other, some ungoverned tongue and passions, or they distast the kinded carriage, or training, and upon these eiesores, either so, or seeming so, they repent them, and fall off. And yet perhaps some of these have had

Rationall respects in which a Contract may be used.

The 1. Sutablenes to the weight of the thing.

The 2. To prevent inconstancie.

time long before to bethinke themſelves. But who can make a coate for the Moone? By this meanes, as God is diſhonored; ſo the party innocent wiſer and of more ſolid affections is deluded, yea ſometime driven to deſperateneſſe: And had not here need to be a cord to tie a *Proteus* in a knot from ſliping? yes ſurely, witneſſes had need be ſolemnly uſed to witneſſe to the contract, that if they will ſtil be ſo fickle, they may be compelled to faithfulneſſe, or elſe handled as their treachery deſerveth. I have heard of ſome who have gone to the doores of the church to be married, and yet ſhrunke back. And whereas its objected, may not things appeare in time worſe which before lay hid? I anſwer yes, but you ſhould have thought ſo before, and ſuſpended your promiſes: except you made no other promiſes, then you indented together to keepe or breake, and that each ſhould conſent to the others reſolution, either to proceed or deſiſt, which I thinke is a fulſome courſe, and makes a promiſe needleſſe and fruſtrate.

Reſpect 3. The benefit of the parties contracted.

Thirdly, this may ſerve for the benefit of the parties contracted. For, as it was an ancient cuſtome among the Iewes when two parties were contracted, to pray to God for them, and to bleſſe them ſolemnly: and (no doubt) the parents or ſuch as ſupplied their roomes, did annexe ſome word of exhortation, to them, from the experience they had, both how great a worke they entred upon, and how raw and greene they were to digeſt it, ſo I ſay I thinke it not amiſſe, that ſome grave perſon did the like now. The contract ought not to be a bare ſurrender of each other; but an inſtilling of ſome diſcreet watchwordes and charges from their elders, touching the mutuall duties of both, jointly and ſeverally, and ſo prayer for a bleſſing to be added. Solemne things ſhould be handled accordingly even in the outward faſhion of it: for men are ſenſible and ſenſuall creatures, and are led by outward objects to inward apprehenſions. Still I ſay, I do not affirme this courſe to be of the eſſence of the contract, but yet a very meet addition, if it may be had: and much making for the better diſpatch thereof. And, what ſeaſon is ſo apt as this? when the Ewes of *Laban* were

were to conceive, *Jacob* (warranted by God) set roddes pilled and straked before them, that the fancie of the creature being heated in the act of generation, might the easier carrie in the species of particolouredneſſe: So here, the sight of so solemne a worke as this is, of contracting two, and making them one flesh, will more easily and throughly stirre the imagination, and the sense being mooved, doth the more familiarly convey the instruction to the understanding and heart. Pitty therfore it is, that the mouldes being so ready to fashion it, that the melted metall of instruction should be wanting unto them, they being so capable. And this I think is the cause, why there be Sermons made at Baptisme, and the Supper, at funeralls and such occasions, to let in the doctrines of the things into men, (whereunto in generall most are so averse) because, as there is a season for all things, (which is like apples of gold and pictures of silver,) so also for this: and that is, when by the novelty and strangeneſſe of the thing, never done before, the mind is provoked to an expectation, and so sets the wheels on worke, to receive and apply things according to their worth and use. This for the third. Only one word more I adde: If any should aske, what forme of instruction were meet to be used at such a time, to the parties contracted? I answer, I prescribed none: This whole treatise following sheweth their duties; two or three sentences culled out of each branch may serve at such a time, if wisely applyed, as the severall use of the parties may seeme to require. So much for this fourth.

5. Generall Touching questions.

Now I proceed to the fift generall, touching the questions arising out of this contract. The first may be, what is to be thought touching the publication of the contract, in the assembly, and touching the Ministers act in marrying. For the former, I say, it is a very discreet and necessary act of the Church: for as much as the procuring of the safety and good report of the married, is a point of religion. Now the private contract of two in secret, or with a few, reacheth not the end of publication; Because its more likely that the body of a Congregation may sooner give notice of any precontract betweene the parties, then a few witnesses

Quest. 1. Whether publication of contract be necessary.

can doe: and as for the parties themſelves if they were guilty, its much leſſe to be expected, that they ſhould accuſe themſelves. So that, for prevention of ſuch a confuſion, as to marry precontracted perſons, what courſe can be too ſafe and ſufficient? True it is, when all is done, it may proove but little to purpoſe, through the ſubtilty of the offending party: but when that is done which can be, the Church is free: the miſchiefe ought juſtly to light upon the wicked delinquent. Well therefore were it in this caſe, if liberty were denied to parties, (at leaſt in ſo common a way of a fee, without difference, or ſpeciall inquiry about the fitneſſe of the diſpenſation) from thwarting ſo wiſe and orderly a device: which being done, people would not itch as they doe after private marryings, to oppoſe publication, and that upon humor, and vanity. For through ſuch a baſe cuſtome, it comes to paſſe, that one learnes of another, and now he is thought but a peaſent who declines not this lawful proviſion of the Church. Rather thoſe who be of faſhion and wealth, ſhould thinke it their honor to ſubmit to this practice: that they might give the better example to others, and ſo approve the warrantablenes of their marriage: and ſtop the gap of privacy and of clandeſtne matches, without conſent of parents, a world of ſutes upon pretended precontracts, and as much ſorrow to parents who by this diſorder are robbed of their children, and cannot underſtand of their marriage, till it be paſt revoking.

Queſt. 2. What is to be thought of the marrying by a Miniſter?

The ſecond queſtion is, what is to be thought of the marrying by a miniſter? The queſtion ariſeth from the difference of other Countries faſhions in this kind. In the Scriptures, we ſee it was civilly carried, and diſpatcht by the Elders in the gate: and now in ſome of the reformed Churches, we ſee its performed in like ſort, officers being appointed to take their names, to booke them in a Record, and ſo with a ſhort ceremony to diſmiſſe them. But in my judgement the practice of our church to do it, by the miniſter is every way moſt convenient. For by this meanes, the publiquenes of the action, makes the matter more ſolemne, awes the parties much more, both before marriage to carry themſelves

Anſw.

ſelves ſo, as they may not be aſhamed to ſhew their faces in publike, to juſtifie what they had done. And if there were liberty given to parties in this kind to marry upon their private contracts, what a world of ſinne might enſue, as in ſome to live in a courſe of defilement, and to abuſe each others bodies, at their pleaſures: in others to leave each others, even after the knowledge of each other, beſides making of that vulgar, which cannot be preſerved too warily. I deny not, but that poſſibly ſome perſons ſo marring, might do it without direct ſin againſt God: but what's that to the ſcandall which is occaſioned thereby? we muſt ſo looke at that we doe lawfully in it ſelfe, as not forgetting our rule, that we procure things honeſt before men. Whatſoever is pure, and of good report, that we muſt enſue, and ſo the peace of God attends us, not elſe. Many acts may be good in the doers conſcience, which yet are ſubject to the ſuſpicion and ill conſtruction of others. In ſuch caſes, a man muſt aske this of himſelfe, if all ſhould take ſuch liberty to himſelfe, what would enſue of it? And this would checke his proceeding. The Iewes (as the writers tell us) had a ſtrange way of contracting couples: to wit, for the better ſecuring of the match, they permitted the uſe of copulation for once to the parties, and and no more till marriage, upon a great penalty: But finding great inconvenience to grow hereupon, (as no wonder it did) they forbad any ſuch courſe of contract: and who ſo attempted it, if it were proved, he was ſcourged with rods openly, for reproach ſake. So much for this ſecond.

Queſt. Whether Coſen Germans may marry anſwered.

Now a third queſtion ariſeth upon this, that in our former diſcourſe I have ſpoken of a lawfull contract: that is lawfully entred upon, betweene ſuch as are within degrees permitted. So that, its asked here, whether coſen germans may marry? To which, this I ſay, that I obſerve of late time many more Divines to encline to the affirmative, then formerly have dome; and ſome of them, godly as well as learned: and not onely ſo, but (which I wonder at, ſeeing ſuch novell and forbidden things, are too ſoone runne upon) that they do write for it, and have determined the marriages

marriages of ſome in this way, contrary to the affections of ſome of the parties, bearing them downe by the judgement, and giving occaſion (probably) of ſnaring their conſcience after, when the cruſted ſore ſhall breake out again. But to the point. Firſt, for my part, I ſhould much reſt in the generality of that charge, *Levit.* 18. 6. None of you ſhall approach to any that is neare of kinne to him, to uncover their nakednesſe, I am the Lord. I demand what is meant here by kinne? Is not it to be meant both of ſuch as are neat in blood, and alſo affinity? And, is there not very great nearneſſe in blood betweene the uncles ſon and the uncles daughter? *Tremellius*, as learned a Iew as moſt of our later Iewiſh writers, in his Diagram upon *Levit.* 18. at the end, is ſo bold as to take it for granted, That as its unlawfull to marry the uncle or the aunt, ſo the hee and ſhee couſin germans (*cognatum & cognatam*, ſaith he) and yet alledgeth no Text for it: as if he would have the matter taken for granted. And in the Annotation upon the 6. verſe, he ſaith thus, *Of thy kin*.] that is, of thoſe who are ſpecified hereafter, or which by Analogy of compariſon with them are underſtood. And, who are they? In the end of the Chapter hee tells us, in his firſt Corollary, The marriages of Collaterals (either by affinity or conſanguinity) are forbidden to the fourth generation. Is not this plaine enough? And he addeth, There was no uſe of it that the Holy Ghoſt ſhould name them, the caſe is ſo cleare. I ſuppoſe the teſtimony of one ſuch Iewiſh Textman as hee, ſhould overweigh the opinion of many novell writers. But (ſay theſe men) if the Holy Ghoſt had beene againſt it, might he not have named it? I anſwer, yes, if he had thought good, but an argument from negatives prevailes not. Rather, the not naming it, ſtrongly argues the thing out of queſtion. The Text mentions not the nakedneſſe of the daughter in lawes daughter, among the forbidden particulars: what then? may a father in law marry ſuch an one? I thinke not. The ſecond degree is included in the firſt: *viz.* Not uncovering the daughter in lawes nakedneſſe. Yet here is nothing but affinity by marriage of the mother: and is it not as rationall that although

though the uncle or aunts ſonne and daughter are not named, faire nearer of blood (though not in the deſcending line, but collaterall) then they, yet their nakedneſſe muſt not be uncovered, becauſe the uncles and aunts may not? Tell me, if the wives brother or husbands ſiſter had not beene named expreſly, had it been a thing lawfull to meddle with them? I thinke not. If the uncle bee directly forbidden to marry his neece, or the aunt the nephew, ſhall not their children be forbidden to marry alſo, being but one degree lower? As touching the argument from negatives, it is ſo weake, that it is gone into a proverbe: and might not a thouſand abſurdities be as well proved by negation? Dare theſe men argue thus againſt a Sabbath of the eighth day, becauſe it is no where tranſlated expreſly from the ſeventh to be the Chriſtian Sabbath? Againe, what is more common through the Scripture, then for particulars not named, yet to be included in their generals? It was not expreſſed in the fourth Command, that a man might not gather ſtickes on the Sabbath day: yet becauſe in generall God had charged that no dreſſing of meat, or bodily labour ſhould be then done, but all be dreſſed and provided before, therefore the Lord commanded him to bee ſtoned by vertue of the generall Commandement. And, are not theſe weake bottoms for men to warrant their owne, or other mens marriages, becauſe the contrary is not forbidden, when as that is forbidden, which is, if not further off, yet full as farre? It is objected, that many of the Patriarchs did thus marry, and are no whit impeached for it. I anſwer, if that be a reaſon, then let us marry our halfe ſiſter, as *Abraham* did *Sara*; for ſo hee juſtifies himſelfe to that *Abimelech*, yet in deed ſhee is my ſiſter, for ſhee is the daughter of my father by my mother in law.

Doe we not know how *Terahs* family after it came to Meſopotamia, and ſubſiſted there, was farre divided from the other families of *Shem*? and therefore ſtraitned much in their choice? Curſed *Chams* family they were expreſly forbidden to marry in, as being the nation which God would root out, and give it the poſterity of *Abraham*: where

then ſhould they marry, but within their owne narrow family? And wee may well thinke they did as well as then could be done, and made ſuch a ſhift as they did: for even thoſe they married were Idolaters, which was forbidden, if it could have beene ſhunned: but one neceſſity pardoned another: better Idolaters under no curſe, then accurſed Canaanites. If they had had larger breadth, had they ſo ventured? But they much preſſe the example of *Caleb* his giving of *Achſa* his daughter to *Othniel* her couſin german. To which I anſwer, If it had beene as they ſay, yet it was not in coole blood, but upon a condition made in generall to any: but falling out as it did, it might have beene an exemption by an extraordinary occaſion. But the thing was nothing ſo, for *Othniel* is called the ſonne of *Kenaz*, by the ſame liberty of ſpeech which calls Chriſts kinſmen his brethen. He was not the ſonne of *Kenaz*, *Calebs* brother, but the ſon of his ſons ſon: ſo *Tremellius* upon the place: Brother (ſaith he) that is, one deſcending from his brother, two or three Generations remooved. Each Grandchild, and each Nephew or ſonne of Nephew, is called a ſonne by the phraſe of the holy Ghoſt. But I liſt not here, to take off every objection. I returne. Put caſe I ſhould grant them their deſire, that becauſe cozen germans are not named, therefore they are allowed, yet methinkes there be abundance of things which prudentially might move men to forbeare theſe marriages. Firſt, notwithſtanding the long time that this Tenet hath poſſeſſed the ſpirits of ſome men, yet we ſee, the blemiſh and crock of it is yet unwaſht out, yea cleaves ſtill and abides upon it. The mindes of men cannot yet put it on, as a garment fit for their back: ſtill its a generally queſtioned thing among the moſt, and even by ſuch as are with much adoe urged to it by ſuch as thinke they ſee further then all men, yet ſcarſe is the doubt exempt of out them, but they ſtagger. I make not this an abſolute reaſon, but a ſuſpition and prejudice againſt it. And why ſhould any man chuſe rather endleſſely to beat his braine to evince a thing of ſo doubtfull truth, then yeeld to the contrary practice, which no man can doubt of? Is it not wiſdome to doe that which

I make no quarrel, but only ſhew my opinion, leaving others to themſelves.

is

is ſafeſt? Can faith and doubting ſtand together? And can that be done without ſinne which is not done in faith, but wavering? Surely the Plaiſter which men ſtudy to make for this ſore, is far too narrow to cover it. Againe, the ſcruple being unremooved, what apudder doth it cauſe among Gods people, eſpecially what jealouſie, ſtrangement, and diſlikes among the kindred? We ſhould aime at all communion, not alienation. Beſides, when God hath vouchſafed ſo great breadth and liberty, who ſhould ſtrengthen himſelf by mixture of bloud, and (as *Nicodemus* ſaith) going into his mothers wombe, to be borne againe? Not to ſpeake of that obſervation, that God hath not bleſſed it with ſuch encreaſe, or integrity of affection. And its not (to conclude) among thoſe things that are pure, and of good report.

And ſurely, if this be a great reaſon of unlawfulneſſe of marriage betweene degrees forbidden, becauſe thereby that naturall honour and awefull eſteeme of parents, and conſequently of ſuch as are neere of kin unto them is imbeſſelled and violated (for what is more repugnant to reſpect and honour, then the familiarity of carnall commixtion) then I am ſure the reaſon holds as well betweene cozen germans as others of kin: for nature hath put as due and chaſt a reſpect of honour betwene them, as betweene thoſe who are namely forbidden in Leviticus. But the former is avowed by many writers, one whereof I produce, *Auguſtin* his ſpeech *de Civit. Dei*, book 13. cap. 16. I know not how it comes to paſſe, that there is a kind of naturall inſtinct in the modeſty of man, (and that praiſeworthy,) that to whomſoever he oweth any ſhamefaſt and chaſt honour, for kindreds ſake, from the ſame perſon he reſtraines any marriage affection, which even the chaſtity of marriage bluſheth to violate.

But to proceed, here is another queſtion, wherein doth a contract differ from marriage, ſince that the ſubſtance of matrimoniall union ſtands in the contract, what is there more in marriage it ſelfe? or what reaſons are there for the diſſolution of the one which are not for the other? I anſwer. There is great oddes betwixt the ſtrength of a contract,

Queſt. 3. Wherin differs a contract from marriage.

Anſw.

God is in a contract for good, and not evill: but in marriage whether good or evill.

tract, and the ſtrength of compleat marriage. For the ſtrength of the former ſtands forcible by the private conſent of the parties: I meane this, that although God be in a contract, yet ſo, as the parties which conſented, may alſo diſſent, when they finde that conſent did hinder the private good of their married eſtate. And ſo, when it appeares, that the one partie is unqualified for the other through many evills, that break by after intelligence, then they that made it may breake it. But marriage hath a ſtrength by publique conſent of the law, and the cuſtome of men, and therefore its above all ſtrength of private promiſes: and admits no diſſolution by private conſents: The union of contracted ones, is an union of imagination, or of affection, ſo long as its within ſuch boundes: But the union of marriage, is an union of ſtate and condition, ſtanding in right, and law, above all private affection. If private contracts be broken off (as they ought not without conſent) there is private ſatisfaction given to the parties: but if marriage be broken off, there is publique ſcandall given beyond all ſatisfaction. The regard wherof tieth the hands of married ones behind them from all liberty of conſent to diſſolve the knot: becauſe as it concernes the body of the ſtate to ſee ſinne puniſhed, ſo to ſee good eſtabliſhed, when it may be ſo. For in *Moſes* his time, the hardneſſe of mens hearts was ſo great, that they would be curbed by no law, each mans will was his law. But now law having got the upper hand, mens wills muſt ſubmit: becauſe better it is that one couple ſuffer, then the law, which is the bond of publique peace and welfare. So that this authoritie looks not at mens private contents, or diſcontents: But makes a voluntary conſent, which might have beene broken, to become neceſſary, and irrevocable: And whereas its inſtanced (as before) in the point of comparison of incontinency committed before marriage, (not knowne till after) with that in marriage. I ſay, I deny not but formerly and really both ought to diſſolve it by the word, yet (as before I noted) the wiſedome of the Church, putting difference, is to be regarded: neither is the ſinne (in every degree) ſo extenſive. In this caſe therefore,

One is better ſpoiled then U ty.

that

that ſpeech availes.: Better admit a miſchiefe, then an inconvenience. Better pull downe a ſmoking chimney, then admit a continuall ſmoake in the eyes : ſo, better endure a bad marriage (which is the leſſer) then a breach of law and right, which is the bond of the whole body. Beſides, before marriage, the deſerting of the one party, inferres a liberty to deſert another : the forfeit of the time alotted to marriage, by the errour of the one party, may forfeit marriage, it ſelfe, in the will of the other. Such a portion promiſed by parents in fraud, and after withdrawne injuriouſly, diſſolves the marriage, becauſe its ſuch a fault as oppoſeth the condition of the firſt conſent. The like I may ſay of any the like violations, which yet, after marriage it ſelfe hold not.

But let me not be miſtaken in what I have ſaid : I would not be thought to make promiſes of no value, becauſe I make marriage of greateſt ſtrength and vertue. For, although we have a rule, that is, in the ſame power to breake a law, that firſt made it : yet it holds not in contracts, without ſpeciall warrant. Not each pretended ſuddaine impotencie of body, not each ſuborned infamous ſlander of the parties, or either of them, not every deviſed ſlim-ſlam of a giddy braine muſt be accepted to make a ſpouſe breach: (for what were this, but to open a wide doore to all baſeneſſe, and to expoſe the lawes of God and man to open contempt and mockery?) But ſuch caſes as I have mentioned, if they can be ſufficiently approved to thoſe who are the witneſſes of the contract, ſo that all doubt of treachery and falſhood be taken away, then its free for the contracted parties to deſiſt if they will. Howbeit, not without mutuall conſent neither : For put caſe that one of the parties pretend debility of body, yet the other party knowing her ſelfe to be in a way of God, and to be bound to truſt God in his way, either for the recovery of ſtrength to the weake partie, or for ſtrength to waite upon God in the way of diſappointment : ſhall refuſe to releaſe the other : then I affirme that other partie is tied ſtill by vertue of the contract, to marry. Gods weakneſſe is ſtronger then mans ſtrength as the Apoſtle ſpeakes. And whereas (commonly) rationalneſſe and wiſe-

dome of the flesh doth step in here (for Selfe ever crosses God) and shall either out of disdaine, selfe-love, feare, or other sinister respects, say: If hee will needs break off, let him; if she will needs break, let her. As good doe so, as proceed with discontent. And it shall be well seene, I scorne him as much as hee scornes mee. I answer: No, these are base trickes to shake off Gods way: let that prevaile. But if the unruly party will depart, the innocent is discharged to marry another.

Quest. Why a space is alotted, twixt contract and marriage.

I goe on. Another *Quære* may be, Why is there a space or distance usually appointed between the contract and the marriage? I answer: It is fit to bee so, for this end among others, that the parties might seriously and solidly, both apart and together, weigh and consider, what the businesse is, which they are entring upon: For being now contracted, and setled in their affections, from starting each from other, what remaines, but that both conspire to this end, that their knot may be as truly vertuous as it is necessary: and that the necessity of it may not prove tedious for lacke of vertue and Religion? If grace knit the knot, then they shall bee as unwilling to be broken off, as the band of marriage makes them knit so, as they cannot: when the strength of the band strives with the sweetnesse, how delightfull is it? And that it may be so, both the parties should endevour, as in the last use I shall presse more fully. The space alotted them is not to prepare for fine cloathes, to bid guests, to provide good cheere, nor (I speake to the meaner sort) to set themselves to seeke the best advantage of money at their offerings, to hire for themselves a hole to thrust their heads in; or a farme to occupy. All these things (in a moderate way) are usefull; But God is the God of sea and land, and all abundance and store is in his hand; his are farmes and dwellings, and sheep and cattell, and the treasures of the earth; hee can give to whom hee will: and as *Iob* sayth, although thy beginnings are but small, yet hee can make thy increase great in due time. Make thou no more haste then good speed: Seeke the Kingdome of God, and the righteousnesse of the same, and make it not thy solemne care to plod upon great matters, or

Answ.

to

to enter upon marriage with a feare of poverty, that thou and thine ſhall prove beggars. Plod both of you how this ſolemne eſtate may finde you well prepared; and for other things caſt your care upon him who careth for you; and in well doing, and meanes uſing, commit your ſelves into the hands of a faithfull Creator. This worke would be done even in the threſhold of marriage.

Queſt. What ſpace is the moſt convenient.

But a queſtion here ſtill ariſeth, What ſpace is moſt convenient for contracted ones to abide ſo untill marriage? I anſwer, Neither ſo large and long a ſpace as might exceed and ſhatter thoſe affections which have been ſetled, ſo that the parties ſhould now ſtagger in their ſtedfaſtneſſe towards each other, and wax weary through the prolonging of time: Nor yet (on the other ſide) ſo ſhort, as ſhould hinder their ſerious addreſſing towards marriage. Both extreames are to be avoyded. For the firſt, we know in reaſon and experience, that when a contract loſes her ends, through overlong protraction of time, it taxes the doers for their haſty attempting of that which might have better delayed: occaſions are given thereby to take offence each at either, that they ſhould ſeeme formerly to make ſure of that which lateward they ſeeme but indifferent unto. Hence may grow ſecret pritches and ſurmiſes of heart, tending to breach and diviſion; and ſo worſe may follow, that the one waxing looſer toward the other then he to them, there may ſeeme to be wrong received; and ſo the wronged party hearkning to bad counſell, and conſorting with company of ill note, may grow to ſome new league, not only out of an unclean, but even a revenging diſpoſition, thereby procuring eſtrangement of heart, and irreconciliable difference. Now what a baſe and abſurd abuſe of the ordinance is here? how eaſily might wiſedome have prevented all, in removing occaſion of danger? On the other ſide, when the time is too ſhort, marriage ruſhing rudely upon the Contract in an inſtant, it defaceth the characters of inſtruction, which ſhould have taken deeper impreſſion, and ſo croſſeth the end of a contract as much (in another kinde) as the former: taxing alſo the diſcretion of the party ſo haſtening, in that hee either

Anſwer.

ther d d no ſooner move a contract, or in that he moved it at all: For if there bee no difference betweene a preſent promiſe, and a promiſe ſhortly to bee performed, to what end is a contract, when onely marriage would ſerve? So that a middle ſpace is beſt: The Iewes at the firſt aimed in their contract at the ſtriking up and ſecuring themſelves of the marriages; and after, tooke large liberty of a yeare, or halfe a yeare, for the conſummation. But after, they found they loſt as much in the Hundred as they got in the Shire, and that hereby they endured great inconveniences, many mee things falling out betweer, when the cup and lip are ſo farre aſunder: and ſo, amending their error, they grew to pitch a ſhorter time. So that it muſt be the diſcretion of a man which muſt herein moderate it: I would think a matter of a weeke or ten dayes a compleat ſpace; but becauſe occaſions may ſo fall out by abſence and travell, that there is more preſent uſe of the contract, then of the marriage, and that for ſetling of mindes: and ſometimes when ſpeed is intended, yet delayes fall out, therefore the due ends of Contract and Marriage being obſerved, and good conſiderations agreed upon by parties (who beſt know what ſhould let them, and what ſhould further them) it is to bee left to providence what ſpace is moſt agreeable. So much for this.

Queſt. What if either party defile it ſelfe before marriage?

Anſw. Another queſtion by occaſion hereof, may bee moved: What if either of the parties defile themſelves by incontinencie before marriage? I anſwer, There need no doubt be made what in ſuch a caſe ought to be done: for no doubt the contract ought to be broken off. By the Law of God, it was death both to the defiler and defiled. This is not a place to determine whether that Law bee poſitive or perpetuall: But I ſhould count him a greater foole then that Levite, who in ſuch a caſe ſhould not breake off his marriage, as wee ſee in *Joſephs* caſe of error about *Mary*, before hee knew the truth. But if it be demanded, What if this treachery bee not knowne ere marriage perfected? I anſwer, I know the judgement of Canoniſts, and Popiſh Caſuiſts is one, and Divines another. As touching the practice of our Church,

it

its no doubt grounded upon better and wiſer principles: not onely becauſe marriage came betweene the act and the accuſation, and ſo ſeemes to diſanull it (for who knowes not, that the root of it was errour?) But to make the ordinance of marriage more ſolemne, and to teach people not eaſily to admit of ſeperations, which I thinke is the cauſe, why Divorces being once admitted, the guiltleſſe party is prohibited the remedy of a ſecond marriage; which being allowed by the Scripture, would not elſe be forbidden now, were it not for the honour of marriage, and the oppoſition to Iewiſh abuſe (who uſed Divorces frequently) leſt every looſe, idle perſon, having the liberty of a ſecond marriage, ſhould ruſh upon the pikes of Divorce. And ſo (in charity) its to be judged in the caſe of uncleanneſſe committed betweene a Contract and marriage, that ſeperation is cut off, not as if it were not according to the deſert of the offender (for it muſt have bin ſo among the Iewes, as *Moſes* expreſly ſpeakes in that caſe, when the markes of virginity could not be produced) but for the ſafeguarding, and ſolemne eſteeme of marriage, which oftentimes ought not to have bin, but being done, prevailes; the honour of an ordinance, being eſteemed above the content of this, or that married perſon? This I thought good to ſay of this Queſtion. As for more, its not now my purpoſe: and, as for Divorces, I hope I ſhall eaſily be pardoned, if I ſay not any thing: its already ſufficiently treated of: and, I being here onely to ſpeake of an honourable Marriage, it would be as death in the pot, if I ſhould here come in with that, which of all other things is the moſt abſolute oppoſite and diſhonour unto it.

I chuſe rather to end all with ſome ſhort Vſe. And firſt, if Contracts be ſo uſefull: this is reproofe to all ſuch as deride and vilifie this ſo ancient, ſo uſefull an Ordinance or practiſe of the Church: and thinke it ſcrupulous, and ſuperfluous. Tuſh, ſay they, what a waſte is here of words? muſt we firſt marry in the Lord, then aptly, and then be taught at our Contract, and then conſider of the weight thereof? here's preciſeneſſe indeed; doe not others as well without it; I warrant you, if once married, you will be ſure enough with-

Vſe. 1. Of Reproofe, of all diſdainers of Contracts.

out this adoe! Somewhat like Christs Disciples, If this be the case betweene husband and wife, its better not to meddle at all. So say these, I had rather live single, then make such a stirre! But I answer these two wayes: first, as Christ answered them, No, saith he: Its not better not to marry at all: If any man can abstaine upon the gift of chastity, let him: but all cannot. So say I, if it be so easie to take up a single life, you may: it were best, no doubt; provided that you meane a single one, and a chaste one also: for otherwise if you meane (as Papists tell their Priests, better a life of uncleanesse, then marriage) it were more desirable to live an unchaste, single life, then to make such adoe, ere you marry, I should greatly pity, but rather sharpely taxe you for your labour. For (to come to my second answer:) Tell me I pray you, what thinke you of Marriage? Is it a life of looseneſſe, and of the flesh? else why are you so loth to be well fitted ere you enter it? Surely, you must know, that Marriage is rather a curbe to the flesh, and a bridle serving to restraine the looseneſſe thereof. And, doe you affect carnall liberty in a condition of restraint thereof? No, no: rather, if by any meanes, you might compasse a cheerefull and contentfull marriage, thou shouldest be glad to take the pains for it, and roll every stone under which such happineſſe might lye, and well too: what is a little paines for a perpetuall good, and to shun a constant misery? As *Naamans* servants told him, If so be the Prophet had enjoyned thee some great thing, shouldst thou not have done it, much more to wash and be cleane? So, I say, if the service were farre greater, wouldst thou not admit that, when the scope is, Marry and bee happy? Oh, but is it enough (say these) that we be preciſe in worship, and religion, and in our conscience to God, but we must be so strict in marriage? So strict: how strict? wouldst thou not take as much paines for a purchase? Nay, for a good Horse, or a good Hawke? wouldest thou presume both were good enough, if price enough were set upon their heads? No sure, but the rather thou wouldest looke to thy bargaine. So doe here: thinke not a wife unquestionable because of her price: enquire of her true value;

when

when thou art married, and art ſtung with his or her unquietneſſe, unfaithfulneſſe, uncleannes, oh then! what injunction ſhould be put upon thee, which thou wouldſt not yeeld unto, to be eaſed of ſuch a burden, in a right way? But I cannot promiſe thee thou ſhalt prevaile then, ſo well as thou maiſt prevent it now. Doe as ſome Gentlewomen doe, they will take no maids to traine, they will have them trained to their hand, or elſe none. What will not a foole doe out of ſeaſon to ſhunne ſorrow, when he hath ſmarted, but in ſeaſon, that he might not ſmart he will not ſtirre a joynt, nor wet his finger? To verifie that of *Salomon*. To the foole God gives toile and vexation for his portion, becauſe he wil not be wiſe for his own eaſe. But I have before purpoſely handled this point, I willl trench no more upon it: So much for this uſe of reproofe.

A ſeconduſe then, (to finiſh all) is exhortation to contracted couples to priſe their contract for the uſe of it. I ſhall not need to joy them of it, that now they have their deſires accompliſhed, (that will come alone) but, let it be their care, to ſanctifie themſelves and their marriage, for time to come. It was the cuſtome of the Church of the old Teſtament, to offer ſacrifices to God upon ſolemn occaſions, as upon ſolemne meetings of the family: when warres were attempted, upon any ſpeciall ſervice of God to be performed, as faſting, thankſgiving, Sabbaths, circumciſion of the children, recoveries from ſickneſſe, enjoying of any bleſſing, *Hezekia* and *Jonah* deliverd, offered ſacrifices, made ſongs and vowes: Marriage therefore, being a ſpeciall change of eſtate, ſuch as befalls once in the life, ſhould have no leſſe ſolemne preparation, for entrance into it. The entry of yong ones into this condition, cannot but amaſe the thoughts, and poſſeſſe the ſpirits and powers of the ſoule, more then ordinarily; ſtriking jealouſie into them, leaſt their ſucces ſhould not anſwer their expectation, and they ſhould not be happy in each other. So that upon whom ſhould all this care and burden be caſt, ſave Iehova: who hath ſaid to married ones as well as others, In nothing take thought, but in all things commending your ſelves to God, by prayer and

Exhortation.

Contracted Couples priſe your contract.

1. Sam. 13. 12.

Iob.

giving: and, caſt your care upon him, for he careth for you: Let this be your care, even the promiſe of God. Yea in the verſe immediately following this text of Marriage, the A-
Heb. 13. 5. poſtle meets with this corruptions in couples, let not your converſation be in covetouſneſſe, for he hath ſaid, I will not faile thee, nor forſake thee. It is no eaſie thing to ſtirre up a dead heart, to reflect meditations of our future eſtate: take this time therefore, now the thoughts and paſſions of of the ſoule are up in armes, now the iron is hot, ſtrike ſome impreſſion of God, faith in his alſufficiency and providence, into your ſelves. And as the Lord of the Mannor, at each alienation, comes in for his herriot, ſo now, at this your change, pay God his fine, the beſt jewell of all you have, devote your ſelves, give up your ſoules to him with mutuall
Zach. 12. end. conſent: reſt not in the praiers of others, but ſet cloſe your
1. Cor. 7. ſelves, to the Lord in your own ſupplications both apart, and together without ſeperation. Aſtronomers call the twelve days of the Nativity Criticall, for the twelve moneths of the whole yeare; the daies of your entry upon marriage ſhould be even ſuch; for looke how the conſtitution and frame of them is, ſo may you expect the time of your marriage will be, either for Gods uſe and the honor of your marriage, or for your owne ends. Vnbleſt entrances have naughty ſucceſſes.

Recognize with your ſelves, what the ſolemne opinion and hope is, which the Lord, his Church, and your ſelves, have conceived of you: Tremble to thinke how wofull a defeat it were to fruſtrate them, and your ſelves: Acknowledge God to be the ordainer of this eſtate, looke what rules
Deut. 32. end. he hath directed you unto, for an happy life in this kinde,
Luc. 22. muſe of them, ſet your hearts unto them, and let them ſinke
Galath. 6. deeply into your hearts; take the Lord as a ſolemne witnes of your intents and purpoſes to walke by rule, as you looke for peace: And by ſtrong reſolutions bind your fickle hearts as with cords to the Altar, and pray God to ſet his ſeale to them, that they may prove as good ſilver in the performing as they ſeemed in the promiſing.

Councells in peciall for ſuch. And more particularly, theſe two things I adviſe you unto: First, looke what eſpeciall baſe diſtempers and luſts you

have

have found to ſway in you, either formerly, or ſince your purpoſe of marriage, labour to purge them out, that you may not carry defiled bodies or ſpirits into the married eſtate. As Phyſitians at the end of a diſeaſe give their patient a cleanſing potion, to expell all ſcurfe of bad humours remaining; ſo doe you: you are entring into a pure and honourable eſtate: honour it before, by burying all your Idols, and caſhiering your baſe luſts, that they crowd not in with you into the wicket of marriage: leſt if you ſhall dare to carry an uncleane, froward, covetous, diſcontented and unſavoury heart with you into that eſtate, the Lord ſhall accurſe you, and make them as *Judas* his ſop unto you, to defile you for ever after. To the pure all things are pure, but to the impure every thing even the very minde and conſcience are defiled. Secondly, look what feeble ſeeds of knowledge and grace were ſowne before marriage, you ply and attend them carefully for time to come. Promiſe, yea ſecure the Lord beforehand, that no contentment of fleſh, no humouring of each other, no reaching at commodity, ſhall ſo foreſtall you, that this worke of God ſhould be forgotten by you; rather lay all ſacrifices by the Altar, and renew your Covenant, both Gods with you, and yours with him; tell the Lord thus, When my husband, my wife firſt met me, I was very buſie in grounding my ſelfe in the principles of knowledge, the ſight of ſinne to humble me, the truth of the promiſe to caſt me out of my ſelfe, upon the armes of mercy, I was occupied about the doctrine and uſe of regeneration, union, and the new creature; now, let not this marriage of mine deface theſe faire beginnings; it is appointed for good, let us therfore meet for the better, not the worſe. Take me on further (Lord) as the child takes forth his leſſon, let the ſun of my light and grace not go back, but forward, ten degrees: in all my hearings, Sacraments, publique and private uſe of ordinances, growing in the truth, as it is in Ieſus, that together with judgement, ſweet affections, & againe with tender affections, ſound judgement may grow and increaſe in me.

And thus I have finiſhed this point alſo of a Contract, being the ſecond peece of my Digreſſion from the point intended,

tended, to wit, the honour of marriage, both in the entrance of it, whereof I have ſpoken in the firſt three Chapters; and the continuance of it, whereof in the Chapter following ſhall be treated.

CHAP. VI.

Returne to the firſt Argument. The Honour of Marriage in the preſerving of it, during the marriage life.

The ſecond generall preſervation of the honour of Marriage in the converſation of it.

TO returne then whence we digreſſed: now it followeth that we come to the ſecond part of the Honour of Marriage: ſtanding in the carefull improving thereof in the marriage converſation. It is the nature of honour to love attendance; and they who have found an honourable marriage, muſt wait upon it, and keepe it ſo. And it is a true ſpeech, That it is no leſſe vertue to keepe a mans wealth, name, or honour, then to purchaſe them. *Iob* tells us, that God hath denyed wiſedome to the Eſtrich to looke to her egges, to hatch them when ſhe hath layd them: ſhe forgets the worke of laying, and leaves them in the ſand, for the feet of wilde beaſt to deſtroy them. The Apoſtle *John* willes
2. Iohn 8. that Lady and her children not to loſe the good things they had gotten, but to get a full reward. It had beene better, that ſome had married with farre leſſe ſhewes of goodneſſe, and hope of thrift, except they had kept it better: For there is nothing ſo miſerable as to have beene happy. The praiſe
Prov. 13. of that good woman in the Proverbs, is not, that ſhe was vertuous before entrance; no, it was her proofe and practice which made her honoured, and her husband in her. Many great Captaines have got a ſudden crown upon their heads: but they have died with a bare title, and loſt it with more ſhame, then the glory came too which they got it by. Its not ſayd, that *Zachary* and *Elizabeth* were worthy couples in their entrance; but both in their married courſe, walked with God. *Paul* doth not onely teach married ones to bee married in the Lord, and no more; but how to live together

and

and maintaine conjugall affection, and to keepe that knot, by ſubjection, compaſſion, tenderneſſe, and faithfullneſſe: Reſt not in this, (as ſome Scholers doe) that their names are up, and then fall to idleneſſe, and prove dunces: So many couples are like the Image made of gold in the head, ſilver in the breaſt, but worſe and worſe downeward. They would have their marriage beare up it ſelfe, whereas that is, as ſhe is uſed: if ſhe be not cautiouſly obſerved, ſhe will take a tetch, depart, and carry her honour away, ſome huſbands and wives, through the ſlighting of religion, as thinking it needles to acquaint themſelves with God, (as *Iob* ſaith) in all their complaints, wants, and diſtempers; others by looſeneſſe of heart in company, whereof they make but ſmall choice; others pampering themſelves with eaſe and wantonneſſe, lying open and naked to a unſuſpected enemy: ſoone blaſt that honour of their marriage, which at the firſt they ſeemed not diſhonourable to enter upon. And others have done the like, by improvidence, by needleſſe meetings, gamings, or the like idle courſes, others little obſerving each others temper, and ſo preventing many diſcontents: others alſo by preſuming to find at the hands of another more reſpect and affection: or expecting greater wealth and eſtate, then they found, grow to diſtates and debates; then to ſeek ſtollen waters, as weary of their owne ciſternes: And thereupon growes a decay in their eſtates, diſcredit among ſuch as eſteemed well of them, poverty, and impriſonment, ſeperation from each other. And, what is all this, ſave to caſt their crowne into the dirt, and to prophane it wilfully? whereas, had they reſigned up themſelves and the ſucceſſe of all their hopes to God, walking faithfully and keeping covenant both with him and themſelves, humbled themſelves and ſubmitted painfully to their callings of magiſtracy miniſtery, or private life, without ambitious reatching at matters above them, they might have kept their crowne and garland freſh and green: yea ſurely had they ſet themſelves to embrace thoſe graces of God in each partie to winne love and amity betweene them, bearing with infirmities, and covering them with tenderneſſe: how flouriſhing had their

their head and honour continued without fading, even to this day? But, it ſhall be enough in this place to touch only in the generall, upon the equall neceſſity and coherence of this ſecond duty, with the former: for all ſuch as would preſerve their honour inviolable. That which I ſhall further ſay hereof, may more ſeaſonably come into the uſe of that diſcourſe which ſhall enſue, after we have cleered the point it ſelfe; which becauſe its large, and will coſt conſideration, let us enter upon it.

Honour of marriage to be preſerved, partly by the joint acts of both, and partly by the ſeverall acts of each party.

It may then be demanded, wherein this art and skill conſiſts, of ſaving this honour of marriage ſo unſteined? The anſwer is, it ſtands in two ſorts of duties; whereof, the former ſort, concernes both husband and wife jointly and undividedly to practice: The latter concernes each of them in ſeverall, the husband apart, and the wife apart. Let us then begin with the former.

Joint acts of the married fowre.

Thoſe duties which concerne both equaly are foure. First, Ioinctneſſe in religion; mutuall love; like loyall chaſtity: and ſutable conſent. Touching the firſt of religion: my meaning is, that, as they are entred already with a religious ſpirit, into their marriage, ſo they muſt continue: not only to be religious ſtil, but to cleave mutually together in the practiſe of all ſuch meanes of worſhip, and duties of both tables, as concerne them; I ſay, in the parts of religious converſation to God. More plainely, firſt that they be joint in the worſhip of God publiquely, both ordinarily upon the Sabbath (and occaſionall at other times and ſeaſons) as alſo extraordinary: The word muſt be heard by both jointly, Sacraments mutually received, prayers frequented, and all the worſhip attended. Secondly family duties, concerning both themſelves and their children and ſervants, as reading of the Scriptures, conferring of them, prayer and thankſgiving: exerciſing thoſe, whom God hath committed to their care, in the principles of Godlineſſe, and the ſeverall duties of inferiors: The husband being the voice of God when they are both together; touching which, more ſhall be ſaid in the ſeverall offices belonging to the husband. If he be abſent, and there be no man of better ſufficiency to preſent, whom

Joinctnes in worſhip a main preſervative of honorable marriage.

whom both of them allow of, then ought the wife to diſcharge the duty, as hereafter ſhall appeare. Thirdly, and more eſpecially thoſe ſeverall duties of worſhip, which in private and apart from the other family do concerne them: which although they ought to performe alone alſo, yet not alwaies, but jointly and mutually: as to conferre, read, pray, confeſſe, and give thanks. Fourthly, they muſt be joint, in the duties of charity to the poore, harberouſnes to ſtrangers, reliefe of other both publique cauſes and private perſons, whom by occaſion, God offereth to their regard. Fifthly, that mutuall harmony in all religious relations, both toward s themſelves, as inſtruction, reproofe, advice, admonition, or encouragement; or elſe others, in the Communion of Saints, (of which reade more at large in my Catechiſme, Part 2. Artic. 4.) or elſe in their generall, and exemplary converſation, in the ſight of the world, which, when it is mutuall, is reſembled in the glaſſe of each others practice, but if not, then looſes her beauty as we ſee in the oppoſition which the holy Ghoſt makes betweene *Abigail* and *Nabal* in that point. 1. Sam. 25.

E're I anſwer any queſtions about this, I muſt ground and prove it by reaſons and Scripture. For the latter, it needs not many proofes. That, of theſe two worthies *Luc.* 1. 6. may be ſufficient, of *Zachary* and *Elizabeth*, that, both were upright before God, in all the Commandements and ordinances of the Lord, without reproofe. In which ſentence, moſt of thoſe 5. particulers named before, are touched. That of the Apoſtle may be added, that they defraud not each other, except in the caſe of faſting, leaſt (ſaith he) your praiers be hindred: that is your joint communion in religious worſhip. Now, if there muſt be ſuch an entercourſe in extraordinary duties, how much more in ordinary? But its objected, that *Zachary* cap. 12. bids them in their deepe humiliations, to be apart; this ſeemes to contradict jointnes. I anſwer. The phraſe is not to be excluſively taken, that they ſhould alway be apart; for the Prophets ſcope in the words, is, that there be ſingular uprightneſſe in their humiliations, for which cauſe he enjoines ſecrecy, becauſe he

mournes truly who mournes without witneſſe, but this excludes not jointneſſe in other times and caſes, becauſe fervency being as well required in them, as ſincerity which is more ſtirred up by mutualneſſe, it is meete they ſhould bee mutuall in that reſpect, as apart in the other. So that, theſe two (as occaſion differs) exclude not each other.

Reaſons of joint religion of couples.

Reaſ. 1. God is their mutuall God.

And there is ſpeciall reaſon of this duty: For firſt, God is not now the God of them apart, as before, but jointly, as married: of them I ſay, and of their ſeed: and therefore now, God muſt be ſought jointly by them both, not onely in ſeverall, as in their former eſtate.

2 Becauſe the grace of each furthers both.

Secondly, the good things which they receive from God though they pertaine to their ſeverall happineſſe, as their faith, hope, knowledge, yet they reach to the furtherance of each others grace; if they be bound then, to trade with the whole body of Communion, for the increace of grace, how much more one with another?

3 They enjoy all things both good and bad in common.

Thirdly, whatſoever they enjoy, good or evill, in a manner they enjoy it in common: Their ſinnes are common: (God may puniſh the one in the other) their gifts and graces are common, (both bleſſed for the others ſake) their infirmities are common, (each being a fellow feeler of the other) their bleſſings, as health, wealth, ſucceſſe, are common: their calling and buſineſſe common, tending to the common good of them and theirs: their croſſes common, yea their puniſhments, their poſterity, their dwelling, their friends are common: Shall their God then bee ſeverall? Shall their religion and worſhip bee disjointed? No, ſure: mutuall wants and needs, muſt unite and reconcile them to one God with common conſent

4 Religon is the Cement of all fellowſhip.

Fourthly, Religon is the golden Cement of all fellowſhips, and unions, both to knit, and to ſanctifie the ſame more firmely and cloſely together. That union, which is not thus faſtened, is but as the union of thoſe foxes, backward, by firebrands in their tailes, ſoone diſſolved, and very hurtfull. The Iewes have a pretty obſervation upon the Ebrew name of the woman, the firſt and laſt letters whereof make up the name Iah, God: which if they be taken from the middle

middle letters, leave all in a combuſtion, for they ſignifie fire. If God incloſe not marriage both before and after, and be not in the middeſt of it, by this band of religious feare; marriage is nothing ſave a fire: a contentious and an unpeaceable condition: But this conſent of both in the Lord, is the moſt firme and bleſſed of all. Thoſe tearmes are ever ſtrongeſt and beſt agreed, which agree in the beſt third, or couple. Now the Lord is the beſt, and the ſafeſt band. What a ſweet glaſſe is it for husband and wife to ſee each others face, yea heart in, to be acquainted with each others graces, or wants, to be aſſured of each others love and loiall affection, then to looke how they ſtand affected to the band of their union, I meane fellowſhip in religion, faith, hope, and the fruits.

5 From one inſtance, viz. their neceſſity of joint truſt in God.

Fifthly, let us examine this truth, but onely in one prime and chiefe act of religion, and that is faith in the alſufficiencie of providence: and that will teach us the reſt. What is the married eſtate, ſave a very ſtage of wordly care to act her part? Single perſons never come to underſtand what care meanes, till marriage come. Thats the black oxe which treades heard upon them. How ſhall this tread be borne, except faith in the promiſe act another part, of holy careleſneſſe (I meane in point of carking?) Surely, as the faſhion of ſome countries is to hang up a care-cloth in the Bride-chamber, to coole the heat of other affections in the married, and to put them in mind what an eſtate they are entring upon; ſo, well may this cloth of care ever hang in their chamber, except faith take it downe and faſten their care upon him that careth for them, cutting off all ſuperflous carking. Now this grace belongs jointly to both of them: not only to the husband, who followes the world hard to pleaſe his wife; but alſo to the wife, who (as the Apoſtle ſaith) is as ready to pleaſe him. What a gulfe of care doe both implunge themſelves into, except the Lord vouchafe them his antidote? What craft, trickes, cooſenages, deceits will they not find out, to ſcrape and rake together, all being fiſh that comes into their net? What clamors, diſcontents, and brawles will ariſe, if defeated of their wills?

What baſeneſſe will utter it ſelfe, upon any other expences, then expected? But let the Lord be their portion, rocke, and defence, and what can diſtract them: How ſweetly will both draw in this yoake, if, as they have made God the God of the hilles, ſo they can make him of the vallies, I meane, the God of their bodies as well as their ſoules? Now, if this one joint gift do ſo runne through all their life, what will joint conſent in all graces do, as hope of ſalvation, fitneſſe to die, mercy and compaſſion, love, feare, meekneſſe, and the reſt? All which in their kind, under faith, ſerve to furniſh the married condition with contentment and welfare.

Nothing hath ſuch bleſſing annexed to it.

Sixtly and laſtly, what can ſo aſſuredly bring in bleſſing to the bodies, ſoules, poſterity, families, and attempts of each other, as jointneſſe of religion? when both are agreed of their verduict, and one buildes up as faſt as the other? when no ſooner the one enterpriſes any thing, but the other joines in a commending it to God, for bleſſing. They not daring to goe to worke in an unbleſt way, without God. That no ſooner they ſpie an infirmity, much more a corruption in each other, but they reſerve it for matter of humiliation, againſt next time: No ſooner they meet with a mercy, but they make it matter of thanks, keeping the Alter ever burning with this fewell and Sacrifice: What a ſweet derivation is this to both, of pardon and bleſſing? What a warrant is it unto them both, that each ſhall ſhare in all good, when as both doe equally need it, ſo each ſeeke it of God? When God is made both of Court and Counſell, privy to all doubts, feares and wants of both, what can ſo aſſure them of an happy condition, when cenſuring, condemning, or quarreling each with other, is turned into a mutuall melting in Gods boſome, for the greefs and complaints of one another: when in Chriſt their Advocate they ſanctifie all to themſelves and make all things pure to them, bed, board, love, croſſes, mercies, which elſe to others are uncleane, and defiled. This for Reaſons.

A queſtion here offers it ſelfe, if the grace of the married muſt be joint, what is to be ſaid when the husband will not concurre with the wife, or ſhe with him, in ſuch duties of piety

piety or mercy, as doe mutually concerne them? Must she then desist, for lacke of jointnesse? I answer: The question were much harder, if it were made of such an husband, as not onely doth not concurre actually with the wife, but is contrarily minded unto her. I will therefore frame the answer to both cases: I say then that the wife may supply the defect of his non-concurrence with her, in these acts of religion, or charity. For why? his defect of joining, although it may hinder the grace of the duty, yet it must not hinder the essence of performance: better is it, that God be served, in prayer, in teaching the family, training the children; that the poore be relieved, and good done, as it may be, then not at all: Not onely because the defect may possibly proceed in the man rather from impotency, and weakenesse: in which respect, the wife making supply (especially being eminently better fitted then other women are) doth as it were, obtaine acceptance of both, as if both could joine, and the husband could bee the mouth of the woman to God. This being provided, that her gifts consist in an humble modesty, as in other sufficiency. But besides also, though the husband be opposite to good himselfe, yet if he connive at good in her, she must not under any pretext, detract the duty from God, by his lewdnesse, and incurre double wrath from God. Nay I adde further, although he be actually opposite, that is forbid it to be done, yet as the case may require, through necessity of present miseries, she is bound to step out from her ordinary course, as *Abigail* did in *Nabals* desperate abandoning of *Davids* servants. But I wish the Reader to suspend his thoughts awhile, till I shall finde fitter occasion to treate of this answer: which will be afterward, partly in the dutie of the husbands understanding, partly of the wives subjection. Here therefore I doe but touch it.

Quest. What if he one party will not joine with the other?

Answ.

Vse. 1. *Reproofe.* Severalnesse of religion in the married sinful, if affected.

I proceed to the use, as I began. And that is, first Reproof of a foolish contrariety of couples in this kinde. They will be religious in marriage, but how? Forsooth as they were before: they will goe apart by themselves, and severally; but, this jointnesse of worship, they abhorre, as too strict

and needleſſe: They will grant that they muſt read, pray, conferre, but it muſt be as formerly, either apart, or with other company; but as for imparting themſelves to each other, they are loth to utter their ignorance, barrenneſſe, ungroundedneſſe in the principles, or their ſpirituall forgetfulneſſe, unthankfulneſſe, lukewarmeneſſe, eſpecially the defect in marriage duties each to other. Theſe they are aſhamed to make each other privy to. God onely is (they thinke) meeteſt to be acquainted with them: Why? are you ſuch ſtrangers? Were you not as able before marriage, as now, to doe this? Are you now in no deeper relations, then before? Then you could not, but now you may doe otherwiſe, and will you not doe it? I cannot better deſcribe the folly hereof, then by the fondneſſe of ſuch wives, as when they ſpeake to their husbands, they call them by their names, or place, Maſter ſuch a one, or *John*, *Richard*, &c. ſo, as any other might call them, as well as they, or as they might call them, before marriage. Surely the name of your relation, husband, or wife, I thinke, were fitter for them then common names. The like I ſay here, ſuch a religion (I trow) were fitter for you, as might beſt agree with your neere union; and not ſuch as any unmarried perſon may enjoy. Woe to him, that is alone ſaith Eccleſiaſtes, for, if he fall who ſhall helpe him? And, to one, how ſhould there be heate? (he meanes of generation) But, two are better then one: how doth this agree with the courſe of ſuch? They are alone even when they are two: and they are two (divided) when they ſhould be as one. Surely if they ſhould claime power in ſeverall over their owne bodies, or power to have a ſeverall purſe, or a ſtocke going apart, it were leſſe ſinfull, then thus to nouriſh a worſhip of God, wholy apart from each other. May any ſo fitly joine in mutuall confeſſion or thanks as they, who have but one God, and can (as one ſoule in two bodies) fellow-feele, and compaſſionate each others caſe as his owne? Is there any rent ſo bad, as in a ſemeleſſe coate? What can this diviſion favor of, but pride, ſingularity, ſelflove? Or how would the devill deſire to rule, rather then by this ſeperation? I aske,

doſt

doſt thou hold the body, or the body thee? And, whom hurteſt thou herein, ſave thine own body and ſoule, by refuſeing ſuch a ſuccor? Wouldeſt thou not think it an unkindneſſe in the heart and liver, if it would keep in all ſpirits and bloud within themſelves, and tranſmit none to other parts? Muſt it not threaten (as he ſaid once) putrifaction and obſtruction to themſelves, and ruine to the whole? So much for this firſt.

Branch 2. Hinderers of each other in ſuch joint religion, to be taxed.

Secondly, this reproves all ſuch couples, as are rather backbyaſes each to others in the matters of God, then helpers either in ordinances, or duties. Such as, when family duties are called for, either by husbands, or wives, then they lay loggs in each others way, then of all other times, their buſineſſe ſticks to their fingers, then they have moſt irons in the fire to attend, errands abroad, or children within, to runne upon, to dreſſe: If private duties be occaſioned, much more awck and untoward they are: If any duty of compaſſion, and mercy offer it ſelfe, viſiting the ſicke, counſelling of the diſtreſſed, helping of the needy, come in their way, they lowre, and croſſe it, diſmay each other from it. Nay, and yet profeſſe to be religious nevertheleſſe. Oh wofull ones! Is this your conſent? Doe you thus honour your marriage? Did you enter it with ſome opinion of religion, and doe you thus promote it? Is it not a ſweet noſegay for you to ſmell to, to heare your husbands alledgings, this duty, Sabbath, Sacrament, Faſt, had beene done, ſanctified, enjoyed, hadſt not thou hindred? Take heed, God will not be mocked! If this be done by the religious, what ſhall the irreligious doe? If this be done in the greene tree, what ſhall be done in the dry?

Branch 3. Such as do reſt in each others religion, taxed.

Thirdly, it reproves all ſuch as baſely reſt in the religion of each other, though themſelves looke after none. Many women good for not hing but for drudgery, yet have a conceit husbands praiers, their zeale and holines ſhal ſerve their turn, and under that rotten ragge, they ſhroud themſelves. No, no, this plaiſter is too narrow for the ſore: If each party will fare the better for other, both muſt combine, both muſt pray, faſt, ſanctify their bleſſings and croſſes, wives muſt not plod for their

their childrens backes and bellies, leaving the care of their soules and good government to their husbands. What is this, but to be a true slave, but an unfaithfull wife? Rather say thus, husband, I have a part in them, as well as thou, sure I am, they have received as much of old *Adam* from me, as thee: Oh, that I had as carefull a spirit to traine them up, as thou. So in other parts of duty, rest not either of you in others religion, being barren your selves, for each tub shall stand on his owne bottome. The goodnesse of one shall not be imputed to other; but the soule that sinneth shall die. Take heed lest it be verified, two shall be in one bed, the one taken, the other refused! As God hath made you for marriage to bee one flesh, so see that by grace you bee one spirit.

Married persons who forsake their own fellowship, and runne to strangers, faulty.

Fourthly, to these may be added the preposterousnesse of such couples, as are then safest, when as they forsaking their bosome fellowship, runne into the company of strangers, to converse with: to them they impart their marriage discontents, crave counsell, advise from them, betraying (by their practice) their husbands to base report; all, and more then all their griefes they powre into strange bosomes, refusing their owne, who are much better then themselves, and then its best done, when most privily, and furthest from their husbands notice: But they may never heare of any thing from them, except with upbrading and discontent: They must either heare of it from strangers, or not at all. Oh, how many of these housewives have deceived both Minister, friends, and husbands by their subtilty? till afterward their sinne betray them, what mettall and stampe they are of! The truth is, their love is unsound, their hearts turbulent, their tongues querulous and clamorous: But, if their husbands be taken from them, and their eiesores removed, then religious persons, and the Minister shall no more heare of them; their hearts are upon new liberties, all their gronings are vanisht, and the next husband (though lesse religious then the former) pleaseth them better. Oh wofull hypocrites, thus to colour over a rotten heart, with religious complaints! God shall meet with you, in your kinde, and make your selves

ſelves at laſt your owne judges, when his plagues ceaze upon you! repent beforehand, and prevent them, if you bee wiſe. Your ſinne is hereby worſe then others, who perhaps of meere ignorance neglect this duty, being otherwiſe honeſt: To whom I give this caveat, let your ſinne this day come to your remembrance, amend it, and the good Lord regard not, but paſſe by your former errors upon your Repentance.

Vſe 2. As for thoſe couples who are both agreed in their graceleſſe contempt of this duty, as they alſo are in all ordinary worſhip of God, they belong not to this place, I have before ſpoken to ſuch in the point of unequall matches; They (of all others) are furtheſt off, let them prepare to make anſwer to their Iudge, who being commanded to honour their marriage with mutuall religion, dare mock God thus. Indeed in one ſenſe it may be ſaid, they are equally religious, for the one hath as much as the other, neither barrell better herring, for both are profane, and as they entred ſo they continue. Well, God could have promoted you to ſome honour: but your ſelves have choſen ſhame, he hath powred contempt upon you, thanke your ſelves

Vſe. 3. Cauſe of the unhappy and unproſperous ſtate of many couples, is, want of mutuall religion.

Thirdly, this teacheth us the true cauſe, why ſo many couples leade a ſad comfortleſſe life: ſome cry out, they can have no peace one with another; others, that they thrive not, cannot be well reported of, or, their children diſquiet them: God is againſt them, nothing proſpers: Alas! what wonder! God is the laſt end of your thought, he is not ſet up in your married eſtate! he is thruſt out into the backe roome; who yet ſhould be all in all, chiefe in your ſoules, prayers, family, worſhip, hee is nothing at all, and is it ſtrange nothing goes forward? How ſhould it? Surely if it ſhould (as perhaps ſome as bad as your thrive) I ſhould thinke he meant to deſtroy you! But now, ſince he ſends this Bayliffe to arreſt you, and filles you with adverſity, I hope it is to bring you to a parlee (as *Abſalom* in burning *Iacobs* barely) to provoke and ſtirre you up to lay hold upon him, in due ſeaſon! Bethinke your ſelves, ſet him up better, honour him, and he will honour you, but if you diſhonour

him, he will (as *Samuel* told *Eli*) lightly esteeme of you: Prevent it in time, eare he come upon you worse; he hath hitherto beene onely as a mothe, and destroied your beautie, but he can teare you in pieces as a Lion, if you looke not to it! picke out the secret canker out of this apple, else it will consume all: And this I adde, although you should swimme in all welfare, and prolong your daies, if this be all your mourning, for corne and oyle, it shall be given you as a curse: if you see not Gods meaning, and honour not your marriage, by resigning up your Crowne, and casting it at Gods feet, depending upon him for blessing; you shall die dishonorablely, and live without comfort: its not all the wealth you have shall helpe you to joy, but rather as quailes shall all come out at your nostrills, and leave you desolate.

Vse 4. Exhortation to all good couples to be joint in their religion.

Fourthly, let this be exhortation to all good couples, who feare God, to be joint in their religion together. And here give me leave to speake a word or two of some particular duties: and then of your generall converse. Touching the former, I would touch these two, the one touching family worship, outward, the other touching that grace mentioned in the fourth reason before, I meane faith in Gods providence, which is inward. I begin therefore with this. Consider both of you, there is but need of it, in this your course of wordly dealing: most couples are met to encrease carking and distrust, as much raine to make a torrent. The Devill will so stuffe and fill them with carking and covetousnesse, their owne base hearts set upon the creature, will so inflame them, the error of the wicked will so pollute them through lust, by their cursed example, that many who met together in hope to become Saints, after they are met, proove little better then disguised heathen. Well might the Apostle joine the caveat of marriage here, with that of covetousnesse in the next verse: and marke his phrase, let not your conversation be in covetousnesse: the words are, roll not (as the doore upon her hinges) in the love of silver: his meaning is this, marriage is a rolling up and downe from one carnall busines to another: the calling, the looking to children, buying in, paying out, stocking the groundes, raising of commodity thereupon,

Both inward, as in faith, and the like.

thereupon, going out and in, and walking in a round of the world: nothing but ſcuffling and ſhuffling to get and ſcrape: except there be this gift of faith to ſeaſon the heart in all this orbe and round: to ſettle it in the center of providence, to ſweeten it with affiance in God. Alas, elſe, all the queſtions will be, how ſhall theſe chargabe ſervants be fed? how ſhall all theſe debts be paid? what loſſes are here in our cattel? how poore are our takings in our ſhops? our trades are meane, our children are many, what ſhall we eate, wherwith ſhall we be cloathed? Alas, little thought I at firſt entrance, that marriage had beene of this die, I thought all had beene white and faire: now I ſee corne, cattell, huſbandry, houſewifery, all lies at the curteſie of mercy, the ſtocke is out, and except God bleſſe it, may never come in againe, except God give ſucceſſe, good ſeaſons of weather, crops will faile, rents will be unpaid, and we may die beggers. What? did you think marriage was but a ſong, a ſport, an hony moone, of one daies jollity? did you not conſider, that its a perpetuall exerciſe of faith, for your ſelves, for your children, for your ſervants, and buſineſſe? If you did not, then learne wiſdome now: God hath ſet you in it, to try you, what mettall you are made of: whether it will make you diſguiſed heathens, or gracious believers, who commend your ſelves and all to God, ſhutting up your ſelves in his Arke, that the floods of great waters overflow not. I tell you marriage is a ſtage for faith to act upon, to caſt and venture all upon him, who will care for you, and promiſeth to doe all your workes for you. Be therefore both of you juſt before God, walke in this command of faith, as well as any, yea this before any. Take no carking thought how children ſhould be maintained, educated, portioned, married. Doe not as one lately did: having one ſonne borne, he vowed he would have no more, whatſoever came of it, for he meant to leave that child, all his eſtate, (judge by the way into what noiſome ſnares a baſe heart bronght him into) and he whould have no more, to be beggers. Would it be thought, this Divell of unbeliefe were ſo ranke? Why, marriage will make covetouſnes a veniall ſinne, (worſe

then the Pope makes it) without faith.

Faith the principall prop of the married.

Be resolved of it, faith must be your onely helpe, to stop you from drowning in this gulfe. Else no farme, or occupying will be great enough: you would thinke all your life but a moment, for the satisfying of an insatiable spirit? So many irons at once in the fire, till one marre another, and overthrow all. Else, you will pick quarrels with your trades, and be ready to forsake them, as fast as you embrace them, and so wearie your selves with losses, till ruined. Else you will be so sordid, so pinching and base in your house keeping, so subtile, false in your sellings, you will grow defrauders, oppressors, usurers, and cheaters, in your traffique and trades, so eager in your toile, so impatient of a defeate, so injurious and unmercifull not onely to your beasts, but even to your wives, selves, children, servants: so base in your works of charity, that both God and men loath and be weary of you. What patternes of such married ones, doth almost every towne afford? And when God frownes upon them, then they knaw their tongues for vexation and wax as profane in the first Table, scorners of worship, and Sabbaths, as before unjust in the second. Therfore, live by faith both husband without, and wife within, this is a joint worke of both: (of your severall duties I shall speake after.) doth gaine come in, and wealth abound? Set not your heart upon it: be not giddie, wanton, sensuall: faith abhorres such behaviour, and settles the soule in a sober frame of thankfulnesse: doth God crosse you? Distrust him not, deject not your hearts, God is able to supply it. How else was *David* supported, when not onely city and wealth, but also wives were carried captives? surely by faith he comforted himselfe in God, and recovered all. Am I in debts? God will pay them: I came not into them by my sinne, but God brought me in, by providence: he therfore shall bring me out: Have I losses? God will restore them as to *Job*: Am I sicke in body? diseased, husband and wife each lying upon others hand, threatned by creditors, to goe to prison, fallen into the hand of a mercilesse Landlord? faith will cast you upon a mercifull God: and although the common pro-

Infinite miseries of the married through the distrust of Gods providence.

verbe

verbe is, faith will never buy corne nor clothes: yet do but improove it, and thou shalt finde, it will be like *Salomons* silver, and answer all things, buy all marquets: She serves a master who can mollifie the hearts of the cruellest enemy, will sooner suffer the Lyons to be hungerbit, then his poore shiftlesse Lambes to want: All the fishes in the sea are his, his are all the sheepe on a thousand hills, all the mines of red and white earth, all the mony in all men purses: All things are Christs, thou being his all things are thine, and shall be cast in as an overplus unto thee: Thou needest not say, husband, wife, we shall be destroyed one day by this poverty; therefore wee must fall to indirect courses, as others, to bring in the penny: No; let Atheists say thus, they who have a God to trust to, let them never dishonor him, by such doings: thereby making him their enemy, lest they be compelled to speake for somewhat. He that clothes the grasse of the field, and the lillies, which neither labour nor spinne, much more will doe for them that trust him; you serve no hard master, nor one, that needs your sinne to serve his providence. This faith must be *Domina fac totum*, she must doe all and suffer all, and carry all, she must be the stirring housewife (or else in vaine doe others stirre) who can doe more with sitting still, then all others, though each finger were a thumbe: By her therefore and her daughter patience possesse your soules, and commend your selves to him, who will effect your desire. This for the former particular, for faith in the promise.

Familie duties, and private worship, necessary for good couples to joine in closely.

The other particular is outward, which is the joint serving of God in the family. Though both of you pray not, yet the one hold it up in the others absence, and set up God with both hands in your house: Let prayer, reading, and other worship hansell your dwelling and sanctifie it, at your first entrance, and afterward season and sweeten it, and all, both persons and things that belong to that: Let all goe under the banner and protection of God by it. It must be as the Temple morning and evening sacrifice, what else so ever you adde thereto, you may, but this must be constant. The holy Ghost loves to honour this Sacrifice through the

Scripture: *Daniel* would pray at the ſeaſon of it, *Eliah* would offer his ſacrifice at that time, and ſo the reſt. And this Sacrifice made all the reſt welcome, and bleſſed, Therefore be joint in it; begin not zealouſly at firſt, and end in the fleſh, which is the cuſtome of moſt couples. Looke not aſquint with an evill eye upon it, to caſt your buſineſſes ſo unhappily, as to trench upon the ſeaſon thereof: as if your hearts ſecretly grudged at God in it, and could ſcarſe beteame it. Both of you be juſt before God in it: ſtriving who ſhould goe before the other in it: be no ſnare each to other not onely by your backwardneſſe and murmuring at it, not ſo much as in your indifferency of ſpirit toward it: leaſt you defile each other by it, and ſo you grow mannerly to put it off at firſt, and then by degrees by any trifling occaſion to outweare it. Know it, that by the defacing of this, you outweare all bleſſing, and goe in the rowe of them of whom its ſaid: poure out thy wrath upon the families which call not upon thy name. Be very ſerious to taske your ſelves to it, to preſſe each other not onely to a performing of it in generall, to ſay a few praiers, but to bee inſtant, fervent, and conſtant in it. The ſeaſoning of your children, the awe and government of your ſervants depends upon it: and where its wanting, both prove ruinous, and brutiſh, beſides the miſery of the whole family condition. Vſe all wiſdome thou man, all prevention and earely care, thou woman, both without and within, that all buſines and occaſions may be ſet at a ſtay, and diſpatcht, that this weighty affaire ſtand not let for them. Be ſure that thy heart ſmite thee not oft in the day, when ſhrewd turnes befall thy children, thy houſe is in danger by caſualty of fire, thy husband and thou quarrell, or any other ſad accident happen; to ſay, theſe are, becauſe we ſought not God this day: therefore is this miſchance befallen me in my cattell, or in my travaile, or by a fall off my horſe, or ill ſucceſſe in my buſineſſe, or the like. Let not the comming in of friends, ſtrangers, break it off: ſit not looſe to it, leaſt each toy unſettle it. Awe the family to it, both joine in the drawing of your inferiors to reverence it; leaſt if forme and commones once breake in, the next

newes

newes be, wearineſſe, and ſo breaking it off. And with praier, let ſolemne calling of the children and ſervants to accompt be practiſed. If you can poſſibly let the morning rather then noonetide be your appointed ſeaſon, leſt neceſſary occaſions deprive ſome, whom it concernes. Chuſe it before meales, if it be poſſible: If the greatneſſe of houſehold hinder that, then take heed that drouſineſſe, ſlumber, and the Divell ſet not in their foote to marre all, which for the moſt part is the canker of moſt family duties: which through cuſtome is made nothing of, till it have caſt out duty it ſelfe upon the dunghill. I ſhall ſpeake more of the mans duty in ſpeciall, afterward: this now I thought good to premiſe in generall. And this of theſe two particulars, of the joint duty of couples be ſaid. Now I come to the generall exhortation, and ſo finiſh the Chapter.

Needfull to uſe private worth p.

Let it be therefore exhortation to all good couples, to be mutuall in all religious duties, ordinances, and ſervice of God. This will ſtrengthen the wheele of marriage life, as the ſtrong ſpoakes in the cart wheele, ſtrengthen it, from cracking, and ſplitting. Live not like ſtrangers to God: for ſo ſhall you never be inward with each other: your life will waxe common and fulſome, paſt and ſpent out in a ſhaddow and vanity, yea vexation of ſpirit: and at your death, you ſhall ſay, alas we never knew one another truely. I dare not ſnare you for ſettneſſe of Canonicall houres, or for oftneſſe of duty: I leave that to your owne experience, who ſhould beſt know each others wants, or at leaſt your owne to draw you to it. It is not meet families be made privie to the privacie of their governors: it is the next way to make them deſpiſed: its beſt referring them to your owne ſeaſons: except your ſelves be the whole family, for then the difference is taken away. I ſay, there may bee ſecret caſes, wherein even each partie may chuſe ſecrecie; in ſuch, be wife, and powre out your hearts to God, apart, as its like *Rebecca* did in the ſtrife of her twins. There is a ſeaſon for all things: and marriage ſecrets are ſacredly to be kept. Therefore I ſay let this be the chiefe pearle of the marriage crowne; ſearch out all thy corruptions: make a

Cauſes why it ſhould be ſo.

regiſter

Great benefit of private joint worship.

register of all favors of God, which God hath granted to thee, and to thy wife in common; such as at the time of receiving, seemed most pretious, and might ill have bin spared: marke how the Lord hath gone before thee and ordered thy conversation; consider together how happily, and yet perhaps hardly you met in marriage: what sound love, and covenant the Lord bred at first in you: how they have since held firme; and although many things have come in to weaken them, yet they have not prevailed. Consider how your hearts are drawne daily each to other: calmeth your unquiet spirits, (which otherwise would not keepe compasse) so that you looke not each upon the other with the eyes of Serpents, but of Doves. Observe how Sabbaths and Sacraments are blessed, how your faith and peace growes, your feares decay, how your corruptions are purged; what dangers in body, state, children you avoid; and what sorrowes, which comber others, you are free from: also what successe in your childrens tractablenesse, and towardnesse: what faithfulnesse and subjection in your servants, (for is it not God, who makes many stout stomackes of both sexes, subject to weake governors? (as *David* saith) how your fellowship with the good encreases, what new blessings are fallen upon you, in persons, names, trades, posterity: Marke also well, where Satan most insulteth, and where the hedge is lowest with you: what corruptions (as old sores) breake out in their seasons, which yet seemed to be quasht before; what lustes of the heart, lust of the eie, or pride of life bubbles up from within: Looke not each into him or her selfe, but each into other, as having interest deeply planted; yet doe it not with curiosity but simplicity: By this meanes both abundant matter and manner, as oile to the lampe, will offer themselves to nourish this ordinance; all lust of sloth, all rust of ease, wearinesse will be filed off. And a free heart to make God the umpire of your differences (if any be, as how can it be avoided, but a roote of bitternesse within, will lesse or more breake out) the composer of your hearts, the granter of your requests, and the gracer of your marriages will be obtained. And feare not, lest this course should

Counsells about it.

in

in time wearie you, or alienation each from other should grow, to distast this duty; for the Lord who hath founded it, will owne it, and can blesse it, and keepe out disorder; and the sweet fruit of this service, will so both prevent, attend and follow you, in all your waies, that you shall feele your selves to walke each before other, and both before God, lesse loosely, more soundly and safely: For why? how can it otherwise be, when both of you remember whom you use to goe to, (as to the oath and covenant) both in your confessions, on which you shame your selves for your faylings, and in your requests, craving pardon and purging, and where you have done wel, to praise him for support, and to be thankfull for that administration and protection of his, under which (as his beloved) you have bin, all the day long.

I conclude therefore, goe to God more jointly then ever; hold, and pull more hard and close together, so oft as you go to the throne of grace; especially, when as with that good *Jacob*, you are resolved not to cease wrastling till you be blessed: compell him to send you away with your request, else you cannot be answered. Goe by a promise in your Advocate, and say, now Lord, this new state of ours, requireth new manners, new selfedeniall, new faith, new life, a double portion of grace; begge it therefore as *Elisha* did; all that belong to you, require a new part in you: And, who is sufficient for these? Make your selves nothing: and God all in all, who can satisfie you. Seperate not your selves in these duties, as others doe in Congregations, or others in boord and bed, but say, come, let us pray together, confesse, give thanks, I am as thou art, my people as thine, my horses as thine, my thoughts, affections, members, as thine. By this meane, love shall so grow, that it shall outgrow all distempers: you shall say of each other, I never thought my wife had the tithe of that grace in her heart, or that my husband had halfe that humblenesse, compassion, faith, which now I perceive. Those evills, those infirmities, which would for ever have estranged some, and caused distast, I see in him, in her, breed so much the more love to my soule, sympathy, and mercy: This

Exhortation to private entercourse with God.

from this welſpring of joint worſhip, ſhall flowe ſtreames of hony and butter (as *Iob* ſpeakes) into all the life: Eſpecially, when croſſes and ſtreights ſhall befall you, then ſhall God be neereſt of all unto you, and be afflicted with you in all: becauſe you have made him the God of your mounteynes, he wilbee the God of you valleys alſo, whenas others, who never thus traded with him, ſhalbe ſent to their Idolls, and to ſhifte for themſelves. And as touching the firſt duties, of mutuallnes, viz. of theſe fowre jointneſſe of religion and worſhip, thus much.

Chap. VII.

The ſecond mutuall duty of the Married, viz. Conjugall love handled.

The ſecond joint office of the marryed, Conjugal love

I Now proceed to the ſecond mayne and joint duty of the marryed which is conjugall Love: For the better handling wherof it will not be amiſſe firſt to premiſe ſomewhat, touching the nature of it: and then to ſhew ſome reaſons, why it ſhould bee jointly preſerved, adding ſome meanes wherby it may bee done, and ſo, concluding with uſe.

Love ought to be jointly preſerved, for the honor of Marriage.

That infinitely and onely wiſe God who both upholdeth by his providence, all his creatures in their kindes and ſubſiſting, and hath by one ſoule of harmony and conſent, accorded each with other, for their mutuall ayde and ſupport: much more hath his hand in the accorde of reaſonable creatures, their fellowſhip and league together, as without which they could not well continue in their welfare & proſperity. And therfore, for the more ſweete reconciling and uniting of the affections of one to another in every kinde of league and fellowſhip, both the more generall and common, ſtanding in outward commerce, and the more neer & cloſe, as in friendſhip and marriage; he hath accordingly planted in every nature, ſexe and perſon more or leſſe Simpathy, that the one not poſſibly beeing able to ſubſiſt without the other, might

might by this tye, each love the other, and be knit to the other in union and affection. This appeares even in the most remote contracts of buying and selling, borrowing and lending: wherin althongh the league ſtand rather in things then in perſons, yet even there, is ſeene a generall kinde of love, each man chuſing to trade and traffique wth them, whoſe ſpirit and frame is moſt ſutable to their owne. When God meant to enrich the Iſraelites by the bounty of the Egyptians, he darted in for the time ſuch a ſympathie into their hearts, that they found favour in their eies; ſo that nothing was then too deare for them, jewels and gold and ſilver, till they had impoveriſht themſelves. And, in thoſe combinations of men which are grounded in law and civill order in commonwealths and corporations, although there be a neceſſary bond, to keepe all ſorts within order and government: yet there is to be obſerved between thoſe members, a more peculiar bond betweene ſome then others, through a ſuteableneſſe of diſpoſition that is in them, whereby for ſpeciall cauſes, the one doth more tenderly affect ſome one or other, then the common body can affect it ſelfe. This yet doth much more appeare in the league of friendſhip, wherin we ſee God doth ſo order it, that by a ſecret inſtinct of love and ſympathy, cauſing the heart of the one to incline to the other, two friends have beene knit ſo cloſe to the other, that they have beene as one ſpirit in two bodies, as not only wee ſee in *Jonathan* and *David*, but in heathens which have ſtriven to lay downe their lives for the ſafeguard of each other. And that the finger of God is here, appeares by this, that oftimes a reaſon cannot be given by either partie, why they ſhould be ſo tender each to other: It being cauſed not by any profitable or pleaſurable meane, but by meere ſympathy, which is farre the more pure and noble cement of union, then what elſe ſo ever. Nay, in the very ſenceleſſe creatures is to be ſeene this amity and neereneſſe, that as ſome have an antipathy each to other, as the ſhadow of the walnut is noxious to other plants; ſo, the elme and the vine doe naturally ſo entwine and embrace each the other, that its called, the friendly elme; who can tell why?

Not only bred by peculiar inſtinct.

much more then in reasonable creatures, it must be so. And hence those heathens (that could goe no further) make the very constellations of heaven, under which two are borne, to be the cause and influence of their accord: I know not what starre (saith one) hath temperd my nature so fitly to thine, that we should be so united. And another, scoffing at one he distasted, tells him, I love thee not certainly, and yet I cannot tell why, (for thou never hurtest me) but this I am sure of, that I love thee not. What wonder then, if God for the preserving of that band which is neerest of all, durableſt of all, and the most fundamentall of all: hath much more caused a secret sympathie of hearts to live in the brests and bosomes of some men, and some women, that are to live in the married estate, (whereof no reason can bee given, save the finger of God;) whereby I say their hearts and affections doe consent together, of two to become one flesh, the most inward union of all? Whence is it, that (all others set aside, sometimes more amiable in themselves, more rich, better bred, and the like) yet through this instinct of sympathie, (an hidden and unknowne cause) two consent together to become husband and wife? Surely by this it appeares, that by how much lesse reason can be given of this temperament, so much the more God is in it, as purposing by a more pretious and uniting band, then ordinary, to knit them together, whom he purposeth to maintaine in such a league, as must endure, and cannot be dissolved, when once it is made. So that we see marriage love is oftime a secret worke of God, pitching the heart of one party upon another, for no knowne cause; and therefore where this strong lodestone attracts each to other, no further question need to be made, but such a man and such a womans match were made in heaven, and God hath brought them together.

But ofteners by outward occasions and motives.

But, because the finger of God is not so manifest in all matches as by a secret inspiration to unite them: and because man being a reasonable creature, is led in affections, not to live by sensuall appetite, as a beast, but by rationall motives and inducements: therefore providence discovers it selfe herein also: even framing the matter so, that oftimes

oftimes where this naturall inclination failes, and where in likelyhood ſome antipathie and contrariety of ſpirits would appeare; yet, by ſome accidentall endowments of religion, of education, of eminent naturall parts, of ſweet diſpoſition, even that party pleaſes beſt, who yet were as likely to diſpleaſe as much as any in the generall. I ſay this is a providence more generall, then the former: ſo ordering things, that where meere ſympathy failes, yet another band may proove (to ſome perſons) as pleaſing and laſting, when as they ſee that one defect is recompenced, with another eminencie and perfection. Who but God hath ſo accorded it, that many a woman of exquiſite beauty and perſon, like to attract love enough (in a mutuall way of man) ſhould yet come ſhort of inward wit, wiſedome and abilities? Surely he who doth all ſo well, that nothing can bee found out after him better then he hath made it, hath thus appointed it, leſt if all perfections ſhould concurre in one impotent ſubject, the heart would be too big for the boſome, and ſwell into an exceſſe of pride, and ſelfelove. And on the other ſide, who hath ſo ordred it, that oftentimes, where beauty failes, where ther perſon is ordinary, there yet, theſe uncomely partes ſhould be cloathed with greater honour, of vertue, underſtanding, induſtry, providence, and other qualities of worth: and all for this univerſall end, that there might be an equality? So that whereas the perſon in ſome regards might be an object of diſdaine, yet in others, might be to a rationall and wiſe man, a meet object of eſteeme, her gifts drowning her defects, and ſo ſuſtaining the poore creature from contempt and ſcorne. Thus doth God by his wiſedome ſo order contraries, that being brought by his own skillfull hand to a due temperature, they might cauſe a moſt pleaſing harmony: ſo that oftimes a nimble wit joyned with a more ſlow, a phlegmatique temper with a ſanguine, a melancholique with a merry, a cholerique with a mild and patient temper, might behold the workmanſhip of God herein with ſuch admiration, that the frame of ſpirit which in the generall might ſeeme moſt repugnant, yet in reſpect of the neceſſarie uſefulneſſe and commodity thereof, might find

moſt favour. And why? ſurely becauſe ſimilitude of diſtempers might breed a confuſion in the married eſtate, wheras the one quality alaying the other, might reduce the body to a ſweet harmony and correſpondence. So that ſtill we ſee God hath an hand in this union of hearts in the married and although ſome unite through a ſecret ſympathy: others from ſome confeſſed good and amiable object in the party loved; yet God is in them both, that by a ſtrong matrimoniall knot the married couples might eike out that love and affection towards each other, which elſe neither the need of each other, no nor religion it ſelfe could alone, maintaine and preſerve. And ſo much for this ſecond branch.

Conjugall love a mixt affection.

By all I have ſaid, it may be perceaved, that by conjugall love, here, I meane not onely Chriſtian love, a grace of Gods ſpirit: (for marriage borders much what upon nature and fleſh) nor yet a carnall and ſudden flaſh of affection, corruptly enflamed by Concupiſcence: (rather bruti ſh then humane) but a ſweete compounde of both, religion and nature, the latter being as the materiall, the former as the formall cauſe therof; properly called *Marriage* love. And this love is not an humor rayſed ſuddenly in a pang or thoade of affection, ebbing and flowing; ſometymes when the parties are ſet upon the ſtage abroad, among company and ſtrangers, where they woulde acte a parte for their Credit; (for family and place where they live ought to be their true ſtage of Action) but an habited and ſettled love planted in them by God, wherby in a conſtant, equall, and cheerfull conſent of ſpirit, they carry themſelves each to other: each hollow companion wil exceed, at an od time, and put downe true lovers:

And how?

who if they were tryed by their uniforme love, would be tired as jades & betray themſelves to be counterfeits: whatſoever is according to God, is equall, though but weake. So is this, of the love of couples: no union of imagination, mixture, nor yet bare affection, but an effect of divine inſtitutiō, betweene two, (for polygamy is the Corruption of marriage;) not to be diſſolved till death, except uncleannes divorced it. This love is (as the eccho to the voice) the vitall ſpirit, and heart

heart blood of this Ordinance cauſing a voluntary and practique union of two, without which union alone by vertue of Gods inſtitution, is but a forced neceſſitie. For then hath this ordinance her perfection, when this ſoder of love beeing added thereto, maketh that union wch cannot be broken, to become ſuch a willing one, as (to chuze) woulde not be broken. Elſe friendſhip were a better one-ſhip then marriage, becauſe that may be diſſolved, when it waxes a burden, whereas this holdes, bee it never ſo weariſome. But then is it happy when the lover and the loved enioy each other: elſe the fellowſhip of thoſe maried ones, whoſe love is degenerat into bitter hatred, were as good as the beſt: for the worſt, marriage is ſuch, that (till one ceaſe to bee) it cannot ceaſe to bee a knitting of two in one; no time, no diſtance of place, no ſin (except adultery) breaking it of: but how miſerable a neceſſity is that, which hath no law, no remedie? Hence God hath allowed ſo many reſpects and liberties in the choiſe of huſbands and wives, becauſe he would ſtreighten none, but that they might live lovingly, except the fault bee their owne. So that as he who marrieth for other ends, religion beeing neglected, offendeth chiefly, ſo doth hee alſo, who ſhall marry one religious, without due caution of other things which might ſtrengthen love, even hee ſhall ſin againſt the comfort of his owne life. And its certaine, that longer then love compounded of the forenamed cauſes, doth laſt, marriage is but a carcaſſe voyde of life. And the ſtronger the tie is, the irkeſomer is marriage, beeing fruſtrate of that pretious thing, for which it ſhould love groundedly.

Let me adde ſome reaſons why this ſo joint a bond ſhould bee carefully preſerved. Firſt nothing is ſo pretious among men in worldly reſpects, as that for which the husband loveth and deſireth the wife; and ſhee him; no union ſo ſtrong as this; no ioy in any outward union ſo contentfull as this; nor able to wiſh well to the thing loved as this. For though I muſt love my neighbour as my ſelfe, yet I am bound to love my wife otherwiſe for both kind and meaſure, then my neighbour; yea and in ſome ſence, better then my ſelfe. And its truely obſerved, that this rule of loving our neighbour, is Reaſon of it.

rather

rather to be expounded privatively or negatively, then positively: forbidding rather to doe any hurt to my neighbour, which I would not doe to my ſelfe, then commanding to do him ſo much good as to my ſelfe: ſithence by this meane I ſhould be bound to feed and cloath him as my ſelfe, which were abuſed. But my wife I am bound to love as my ſelfe in both reſpects as my ſelfe; both in the negative, and affirmative ſenſe. Hence is that of the Apoſtle, No man ever hated his owne fleſh, but nouriſht and cheriſht it, even ſo ought a man to love his wife as himſelfe: not onely in diſtreſſe, for ſo am I bound to love mine enemy, If thine enemy hunger, feed him, &c. but conſtantly, and at all times. Hence is the generall rule, urged mutually upon both, husband, love your wives, as Chriſt loved his Church, and gave himſelfe for it, to purge and waſh it: that, it might bee without ſpot: and the like hee profeſſeth upon the wife to him; wives love your husbands, &c. noting is to be a reciprocall duty.

Eph. 5. 29.

Rom. 12. 20

Eph. 5. 25.

Tit. 2. 4 5.

Conjugall love, though a joint duty, to be carried in a ſeverall way.

But yet this I muſt adde, that this ſo mutuall a duty, is yet required of both in a different manner. For the more cleere underſtanding whereof, obſerve, that as the love wherewith Chriſt loves his Church is a more abundant and bountifull love, then that whereby ſhe loves him againe; yea, her love is as her other grace, fetcht from his fulneſſe, which he communicates unto her by his ſpirit, ſo is the womans love in the carriage thereof to the mans. And as the dimme light of the Moone borrowed from that principle of light the Sunne; ſo by proportion, the love of the wife is as borrowed from the love of the husband. He is the fountaine of the relation, ſhe followes as the correlative, her love is the ſtreame iſſuing from his ſpring. Love muſt decend from him, as the oile of *Aarons* head deſcended downe to his beard, and his cloathing; So that the manner of this imparting love muſt be orderly: the husband is to offer, to beſtow, and communicate himſelfe firſt to his wife; in a free, bountifull, full love; ſhe is not ſo much bound to vie upon his love, or to love bountifully and actively, as to reflect and returne upon himſelfe his owne love, and that in a reverent, amiable

Pſal. 134. 2.

amiable and modeſt maner: Thence is it, that as oft as *Paul* uſeth the charge of husbands loving their wives, (which is very frequent) yet he very ſeldome, and but once urgeth the woman to love her husband: (but as if he would have them, their love and all to be drowned in their ſubjection) he preſſeth them, to be ſubject to their husbands; wives ſubmit your ſelves: and, let the wife reverence her husband: Noting, that although the married eſtate, be an equall eſtate, yet the carriage of both muſt not be the ſame; but the love of the one muſt be conveyed with royalneſſe without tiranny, the other in loyall ſweet ſubjection, without ſlavery. So then, as the head and other inferior members, are equally parts of one body, yet the head in a different and more ſingular maner, then the reſt: ſo ought the caſe to be betwixt husband and wife. And hence it is, that according to the cuſtome of all Nations, the husband ſeeketh the wife, the wife loveth after ſhe is loved: except it be here and there in ſome odde perſon, noted for folly or immodeſty. The mans authority mixed with the womans mildneſſe, his activeneſſe, with her paſſiveneſſe and acceptance, makes the ſweet compound. As the Sun, exhaling vapours, out of the earth, draweth them up into the aire, and having altered their groſſer quality, ſends them downe againe with more foyſon and fatneſſe to refreſh the earth as with her owne ſtore; ſo, the lovely diſpoſition of a vertuous wife, drawing love from her husband, into her owne heart, ſweeteneth the vapour, and returnes his owne upon him againe with a double pleaſing grace and comlineſſe. And as we ſee, that the meate, which the ſtomack receaveth, except it be cold or hot, ſcarcely admits kindly digeſtion; becauſe being lukewarme, it cannot worke upon that meate which is like her owne temper; ſo, if you take away this temper of natures, love is loathſome in one maner and fulſome. For, what is more loathed by a diſcreet man, then a woman manniſhly qualited? And, what is more yrkeſome to a loving woman, then a man effeminate? Therfore, let the man keepe his liberty in loving; avoiding all baſe uxorioufneſſe, ſofneſſe, and nice affection of his wife, and let the woman

Tit. 2. 4.

Ephe 5. 22. 24.

What that way is.

ſhunne all uncomely boldneſſe; and taking upon her with authority in the carriage of her love towards him: it becomes him to play the Captaine and lead this ſervice of love, and it beſeemes her, to tread the ſame ſteps, and follow. This is the wiſeſt contention, whether ſhall love other with the moſt cordiall affection, in a true way.

Vſe 1. *Reproofe. Branch* 1.

I come to ſome uſe of the point. And firſt it much condemneth the courſe of ſuch as beare any ſtroake in the marriages of others, who are ſo eager and peremptory in ſtriking through the match, that they omit the tying of the knot ſure, (which is the maine point) and ſo become the occaſions of forced matches, empty of love. Alas! you little conſider of time to come: and what a ſad entrance you make into an eſtate of life, which needs the mutuall improovement of a ſtocke, which you never care to procure them at the firſt. And even ſo are couples themſelves herein excedingly to blame; in that they ſet the cart before the horſe, dragging (in a ſort, as he thoſe oxen he had ſtollen, into his denne by the tailes) ſo they, the wives which by head and ſhoulders they have gotten, into their boſomes, the contrary way: Sympathy of heart, or amiable qualities which ſhould attract love towards their perſons, and cover any ſuch defect as a carnall curious eye would ſtumble at, theſe they ſet not in the firſt ranke, but as the kite upon the prey, ſo fall they eagerly upon ſomething in the woman, neither praiſe worthy nor amiable (for as the Philoſopher ſaith who praiſes any for wealth, or that which is without) but either profitable or ſenſually pleaſing: theſe they thinke will carrie love after it. But by that time they have tried at leaſure, and found that love is not compelled, but a thing which muſt be perſwaded, and extracted by ſome deſervingneſſe of the qualities in the partie loved: then finding no ſuch thing in the party married, they perceive how prepoſterous they have beene, and would amend their choice, (if poſſible) with the forfeit of much other commodity. But its too late, for what ſhall a man give for the recompence of love if abſent? or what ſhal it profit a man to have won a wife with, all other advantage, in whom is no true amiable thing

Forced and loveleſſe matches dangerous.

And in what reſpects.

to

to winne affection? what a ſad bondage is it, to be tied for ever to one thou canſt not love? An obiect of diſdayne, of hatred, of loathſomneſſe, of ſtinch? a thing, wherin there is no dramme of that which is deſireable? How wofull a burden were it to have a dead carcaſſe bound with cordes to thy backe, to go with thee, every where? whō thy heart tels thee, thou knoweſt no one woman or man of an hundred whom thou canſt not as well find in thine heart to love, as her? So that in all the companies wherin thou comeſt, & dareſt utter thy thoughts, this muſt bee the firſt complaint, Thou wert compelled to marry her, or him whom in thine heart thou never couldſt ſet thy love upon; to that thou wert driven into the net, and taken, as a birde in a ſnare. Oh, if love bee one of thoſe joint duties which the married ſhould continually nouriſh, what ſhall become of them, who never joyned together before marriage to compaſſe it at all? what is this, but to prepare for themſelves perpetuall vexation? ſhould I call it, or deſolation?

And ſecondly how doth this reproove ſuch, as although firſt entred not without ſome affection each to other, yet, through a vaine, emptie, and baſe ſpirit, neglect the chary keeping of ſuch a jewell, as love is? Tuſh, they thinke that will keepe it ſelfe, although they live at randon, and hang it upon every hedge. If love (ſay they) bee the matter you talke of, let us alone, I warrant you, we love each other as much as any body, there is no love loſt betweene us, we have one anothers heart as it were in a boxe? Heare mee I pray, what kind of love is that you meane? Is it a meer carnall and brutiſh appetite, or a vertous, and religious love which I have ſpoken of? perhups (for the preſent) thou ſuppoſeſt thy ſelfe enamoured with ſome externall thing which thou ſeeſt in her, not yet comparing that one, with ten other moſt odious qualities which in time will weare out the humorous conceit and doting delight, thou haſt in that one. As yeares come on, ſicknes and croſſes, alas, that inſufficient one object beeing blaſted, and no other object comming in the roome, to holde thee ſatisfied, how needes muſt thy affection quaile, & ſterve in thy boſome, thou ſhouldſt firſt have layd the ground of

Reproofe. Branch 2.

Love will not nouriſh ſelfe, but muſt be nouriſhed dayly betweene couples.

thy love in ſuch a defired obiect of vertue, modeſty, and worth as might have held water, and not ſhrunke in the wetting. The moſt reſolute loves vaniſh in a ſhort tyme, where the fuell of loye faileth. But to goe backe, put caſe thou hadſt groundes of firſt love to thy companion: what then? thinkeſt thou that this edge will holde without dayly whetting? when thou fooliſhly, ſlighteſt the due attendance of this love, doſt thinke it a toile to nouriſh it, nay dareſt caſt water upon this ſparkle, as never fearing it wilbe quenched: doſt thou wonder, if this thy darling is loſt on the ſuddeine, for lacke of looking to? No no: thou muſt fixe thine eyes upon thoſe firſt obiects, which won thy love to thy companion: not run up and downe into all places, with unſavorie compliants of husbandes, and wives! Not looking at the partes of others, to eſtrange thine hearte at home. Love is a birde with winges, ſoone gone out of the cage of thy boſome, if it be careleſſely ſet open. Thou ſayſt thou haſt it in a boxe, but what if thou looſe box and all? Therfore, ſhunne thoſe compleints which fools make! Oh! if my husband had the qualities of ſuch a man, were hee of ſuch underſtanding, religion, parts of ſpeech and memory, tendernes and amiableneſſe, that ſuch and ſuch a one is, how coulde I love him? Then comes in hee with the like, if my wife had the properties of ſuch a woman, ſo chaſt, ſo kind, ſo wiſe, ſo able to keep her tongue, and obſerve the lawes of ſilence or of ſpeech; ſo zealous, provident, and the like, as other women have, how worth were ſhe of love: Dare you thus dally in ſo weightie a buſines? dare you like the gnat fondly fly about the candle, as ſecure of burning? Oh unworthie of love, each from other! ſhould you looke out abroad upon obiects which belong not unto you, hurtfull, not helpful? to encreaſe emulation and envie, not affection? what are you the neerer? Poare upon your owne husband, and his parts, let him be the vaile of your eies, as *Abimelec* told *Sara*, and looke no further: let her bee your furtheſt obiect: thinke you no vertues in any beyonde hers: thoſe that are but ſmall, yet make them great by oft contemplation: thoſe that are greater, eſteeme and value at their due rate, that you may know them to the ful weight, having

By what meanes love may be nouriſht.

Gen. 20. 16.

having weighed thē in the ballance. This putting your fickle in your neighbors corne, will prove too hot and heavie: it will cause your owne to shale and perish the while. Its a better worke of the two for you, to thinke, you see wonder, in your own companions, though there be little in either; then to bee quickſighted in seeing the gifts of others, beo they never so excellent; at least its the farre safer error of the two. It must be the mutuall reflexe and exchange of gratious, and sweet vertues in and from each other, rebounding as the sunbeames from the wall, that only can holde you in an invincible league of amity! The marking of each others, goodnes, compassion, fidelity, chastitie, which must continue that first love, which at the first they caused. You need not quench love: its enough that you withdraw this fuell, and looke upon the infirmities of each other, (the onely dampe, and choakepeare of affection,) these alone will kill it. And when other fuell failes (as I sayde before) let religion step in, and make it up: this will keep harmonie in other discord. Reade over that divine songe of *Salom.* Setting out the blessed union betweene Christ and his spouse the Church; wherin is most lively expressed, what inward content, and feeling ioy, each partakes in other, through the sight of each others perfections. She in her heade, because in him, shee beholdes all fulnesse of wisedome, and grace; and hee in her, because of the reboundings of those ornamēts and graces of the spirit, wherwith he had furnished her. So much for this second.

Vse 3. Admonition to the joint practise of conjugall love. Pro. 23. 29. 30.

Thirdly this must bee a serious caveat to all married couples, to nourish this their love, and to preserve it entire. Which will the more easily be obteined, if they shall consider those sad effects which come from the decay of it, in the lives of couples. As *Salomon* speaking of drunkennes, saith, whence are red eyes, whence are woundes, and quarrels? Are they not from the red wine? and *St. Iames*, whence are warres and contentions among you? Are they not from your lustes that fight in your members? you seeke and enjoy not, but miscarry, in all your attempts, & see not whence your misery commeth? So say I, whence are those ende lesse debates, differences betweene the married, that they are alway

4. Iames. 1.

seeking for blessing, and longing after an happy life, but still it goeth further and further from them? Alas! because they dreame still the fault is without doores, in this and that, bad servants, ill successe, improvidence: and sometime in each other: but never set the sadle upon the right horse: the disease is within their bosomes, they have lost their first love each to other, they are waxen sapleſſe and unsavory in their spirit and affection one to another. While that lasted, all went forwarde in a sweet maner, cart went well upon wheeles: for the spirit of mutuall love made it slicke and trimme, the oile of love set it forward: but since this was exhausted and dried up, all went to havocke, the sinewes of society, the band of peace and perfection, of thrift and welfare beeing broken, there is a dissolution of the frame, and a shattering of all. Children have no edge to do their duties, servants have no joy to doe their worke, loveleſſe couples are liveleſſe & unfortunate: yea the salte having lost her savour, is good for nought, save to be trodden under the feete of contempt and scorne. Whence are those Mock-divorces so frequent in the world, wherby couples seperate from each others some from bed, from board, from house, and so farre, that one shire will not holde thē; beeing barred of a real, they please themselves in a locall content, which yet lasts not, the names of each others, much more the companyes beeing odious. Hence come those hideous présidents, of conspiracies one against the life of another; adulteries, villanies, yea murthers practized against husband and wife: he who despizeth his owne life is soon Mr. of anothers, and how can a man chuse but despise his life, when he feeles it wearisome. As those 4. Lepers sayd, let us be desperate, and rush upon thee *Campe* of *Aram*, for what is our life worth, we are but dead men, wee cannot be worse: so may loveleſſe couples say, whatsoever we doe, we suffer, we cannot be worse (though we were not) thēwe are. A dead dog is as good as such a living lyon. Hence againe come those manifold suites and pursuites abroad, exclaiming jealousies at home: the treasure is stollen, love is gone. As he sayde of his Idolls, so I of this love, you have stollen my Gods, and do you aske mee, what ayleth thee? The fence is broken

Danger of breach of conjugall love is sad.

2. King. 7. 4.

Iudg. 18. 23. 24.

broken, the ſluce is pulled up, all goes to wracke and confuſion. There is as much uſe of a bone out of joint, yea, of a man out of his wits, as of ſuch a couple. Fidelity, modeſty, huſwifery in a woman, degenerate into careleſneſſe of body, of ſoule, of ſtate, of name, into meere vanity: a woman not loving her husband will not ſtick, to pull out one eie of her owne, to pull out both of her husbands, as the fable tells: rob and ſpoile her ſelfe of goods, and good name, that ſhe might ſpoile him. Nay many have devoted themſelves to a defilement of their bodies, to be revenged each of other: meere hatred and ſpite hath drawne them to ſuch ſinne as luſt alone would not have done. This taſt may be ſufficient, to warne all, who be not forlorne, to looke to themſelves to beware how they embeſſel that ſacred ſtocke, which God hath inſpired all ſuch married ones withall, whom he meanes to ſuſteine in this ſtate, with integrity and honour: Marriage is honourable, keepe then the pledge of it entire which is love. Its like that Image in the Capitall, called the Paladium, which if it ever came to be ſeene and profaned, threatned ruine to their Commonwealth, therefore they kept it in a moſt affected ſecrecy and ſafety. God hath beſtowed it to make the difficulties of the married life tolerable; (which elſe, the multitude of them would make yrkeſome) and ſhall a man having but one ſtring to his bow cut it in two? or a city having but one engin to defend themſelves caſt it away? Let it bee a warning to all ſorts therefore.

Exhortation to couples, to love jointly.

Laſtly, this point muſt be exhortation to couples, to practiſe and diſcharge faithfully, this joint duty of marriage, love, each to other. Whereſoever thou art, whitherſoever thou goeſt, whatſoever thou doſt, remember thou carrieſt about thee a precious pearle, looke to it, priſe it and preſerve it, as thy life. There be ſundry motives to preſſe this upon willing couples, as hammers to drive this naile home to the head: and indeed I may ſay of it, as he once ſaid, of one, an honeſt man need not, a diſhoneſt man will not be warned: The generall motive to both husband and wife, is Gods charge to them: live and love. Both of you thinke thus,

thus, he bids it who better knows the uſe of it, the danger of the contrary, then ſuch ſilly ones as we. Commands of God, are ſolemne things, eſpecially ſuch as ſerve for a trench, for a fortreſſe, a fence to hedge in an ordinance. He that dares violate it, ſhall pay for it ſweetly. Therefore, ſet your heart to obey this rule, and ſay its life or death: Its the crutch of your lame limbs, if that faile, you muſt fall, if the ſhores breake, the houſe ruines. Obey God out of love: diſcerne his ſovereignty in this charge; love him and love one another. If thou love me feed my ſheepe: ſaith Chriſt to *Peter*: If you love me keepe my commandes, ſaith he to them all. And, if you love me, love each other (ſaith the ſame voice) to couples. Doe not dally with ſuch edge tooles. Say not oh man! what ſhall I looſe my liberty, and tie my ſelfe to a woman? nor ſhe, ſhall I forgoe my will, and tie my ſelfe to an husband? is not the world broad and large? yes, but as full of ſorrow and woe, as its wide and broad, without this preſervative. It is a good hard theame I grant to handle: I will therefore reach out one or two motives in particular, to each party: and becauſe arguments for time paſt, as former covenants made, great affections in the firſt heat of youth, like May bees flie away, and are ſoone forgot: I will mention ſuch, as afford themſelves daily to couples in the courſe of their life. To the man, I ſay, thy wife is bone of thy bone, and fleſh of thy fleſh: She is another ſelfe, woman made of man, taken out of thee, a glaſſe to behold thy ſelfe in: when the Lord brought this Modell of *Adams* ſelfe unto him, conſider how naturall, how pretious, how welcome ſhe was? what? is not thy wife as naturall an object to thee?

John. 21. 15.
John. 14. 15
John. 15. 12.
2. Gen. 23.

Motives to the husband to love his wife.

Secondly, thy wife, ſo oft as thou lookeſt upon her is a deſerving object of love and compaſſion: ſhe hath done that for thy ſake, which thou wouldſt not have done for her: for ſhe hath not onely equalled thee in forſaking her father and mother, and family, that ſhe might be one fleſh with thine, but ſhe hath forgone her name, and put all her ſtate and livelyhood into thine hand: if thou ſtick to her, ſhe is well, if thou forſake her, ſhe hath put her ſelfe out of all her other

other succours. Her subsisting is imperfect in her self, its wholly substantive and real (under God) in thee? As the Lord Iesus speakes of the eie, that all the sight of the body, is within it, if therfore that be darke how great is that darkneſſe? So, if thou desert thy poore shifileſſe wife, and leave her mends in her own hands, how great is that desertion? Thirdly, consider how much labour is put upon a weake vessell, daily, in diligence, in stirring up the commodities of the house, in attendance upon children and family, and such providence as is required of her: Her trouble is great in the peculiar acts of marriage, great are her paines in conception, in her bearing, in her travaile and bringing forth, in her nurcery and bringing up, till they be out of hand at leaſt: and some women exceed others in this kind: for some shift off this work careleſly, and commit their babes to strangers, as if they were too good to nurſe them, when as yet their breasts are full, and their bodies strong: whereas others put forth themselves to the uttermoſt, and therefore deserve double affection. Consider oh man, if not the drudgery of thy wife in this kind, (if there were not a command and promise to make it sweet) then that finger of God, and providence, disposing so, that a weake one should doe that with patience and cheerefulneſſe, (as a worke of her place) which all thy strength were not able to turne thy hand unto: Love her for that impreſſion of divine wisedom, which thou seeſt stamped upon her: what man were able to endure that clamor, annoiance, and clutter which she goes through without complaint among poore nurslines, clothing, feeding, dreſſing and undreſſing, picking and clenſing them; what is it save the instinct of love which enableth her hereto? Who hath taught the poore bird, even a feelie Wren to make her so curious a neast, as exceedes all art of man to effect? Is it not the naturall instinct which love hath put in her? so ought'ſt thou to nouriſh that love in thy wife which puts her forth to all her marriage service? If God were not in her spirit she would cast it off ten times, ere she would goe through stitch with it, as she doth. Its the best requitall which can be given her from man, to helpe digeſt so many sowre morsels, sad buſi-

neſſes; & all too little. For it muſt bee the Lord who muſt tell her; That although ſhe beare her puniſhment in her childbearing, yet it ſhalbe ſweetened by mercy, for ſhee ſhalbe ſaved therby, & obteyne more glory therby, through faith & patience, then ſhee who beares not. But above all, the grace of God, in ſo fraile a creature: the wiſedome of the ſpirit ſhining in her wordes, counſells, actions, examples, ſhould bee moſt admirable of all, and the chiefe loadſtone to draw affection from the husband, as in *Davids* eſteeme of *Abigail* in that kinde, may appeare.

1 Tim. 2. 15.

1 Sam. 25. 39.

Motives to the wife to love him.

The like may be ſayde of the man, to draw reſpect and honor from the woman, (if ſhe bee not degenerate) and to love her husband: For why? In him may ſhee beholde yet more manifeſt ſteppes of Gods image then in her ſelfe. They ſay, there is in ſome kindes as much of the Creator in the Ant, as in the Lyon: in the former, excellent skilfulnes, in the other, power and majeſty: So here. In the man ſhines out more authority, government, forecaſt, ſoveraignty, then in the woman: By the man, as ſhee at firſt received her being; ſo, ſtill ſhe enjoyes from him countenance, protection, direction, honor: in a worde (under God) light and defence. To theſe adde, They entred their league ſolemnly, but they ſhall part ſadly; A time there is to embrace, but there ſhall bee a time farre from embracing. Improve it well therefore, love, live, and leave. Bitter elſe will the review bee of a life paſt, repreſenting the fruits of a loveleſſe marriage, a tedious pilgrimage, wheras the memorie of a loving husband or wife ſhall allay the bitternes of death to the ſurvivor. And indeed if that indenture which couples firſt make ſolemnly to God, to keepe this ſacred knot inviolable, and unſtayned, were well kept: this darling would grow up in the houſe, as that poore mans onely lambe did, wherof *Nathan* tells *David*, which eate with him at the Table, ſlept with him in his boſome, and was to him, as one of his children: (ſo *Bathſheba* and *Vrya* are deſcribed) ſo deare I ſay, ſhould this pledge bee to them both, and through it they each to other; ſtrongly fenced beforehande, againſt all occaſions of the contrarie, (for that which preſerves it ſelfe, alway deſtroyes the contrary)

2 Sam. 12. 3.

contrary) and ſo providing that this twinne may live and die with them together. Some dreame that old folkes are paſt love: and fooliſhly impropriate it to the heate of youth; but alas, the anciently married (if right) may as ill want it as the young; yea worſt of all when old age hath prooved it to be ſounde; then may the marryed ceaſe to love when they ceaſe to live. Therfore roll each ſtone to find this grace: buy it whatſoever it coſt, ſell it not, whatſoever you may have for it: leſt you bee as he who ſolde his birthright: which once gone coulde be no more recovered, though ſought with never ſo many teares. And truly for the moſt part, its noted, that when it once gets a fall, it prooves almoſt impoſſible to ſoder it againe; beeing as the native heate and moyſture of the body, which once ſpent (they ſay) is irrecoverable. And ſo much of this ſecond joint duty of the marryed, Conjugall love.

Chap. VIII.

Treating of the 3. Ioint duty of the Marryed, viz. Chaſtitie.

Thirde mutuall duty of the marryed, Chaſtity.

THe third mutuall ſervice of the married followeth to be ſpoken of, to wit Chaſtity. A dignitie, helde by a dutie, both the vertue of preſerving it, and they who are the preſervers of it, are honorable, And, while we are diſcourſing about this, we ſeeme to be in the center, in the chiefe of the honor of marriage. Other honors are excellent additions and ornaments, but this the being of it: marriage delights in being quiet, peaceable, rich, in credit, but, provided alway the mayne bee entire, elſe they loſe their value. As it is with the rich, their pleaſures, feaſts, companies, and liberties pleaſe them will, but how? ſtill preſuppoſing the roote to be ſound, their ſtock and ſtate to be unqueſtionable. Every accidental of marriage is pleaſant, becauſe chaſtity which makes it ſo, is taken for granted. It is the faireſt floure, the richeſt jewel in the garland, the crowne

Chaſtity the mayn joint duty of the Married.

of marriage. And well it may be ſo ſtiled: for as a crowne is blaſted, if it have a peere, and a competitor to amate it, ſo is this, if the chaſtity therof be empaired. The wante of other happineſſes may in a ſort, be ſupplyed in this: the wife is ſheepiſh, or ſhrewiſh, or the like; but the comfort is, ſhe is chaſt. Wheras if ſhe be unchaſt, there is no comfort in it, that ſhe is fayre, rich, perſonable or well bred. The peculiarity of Marriage ſtandes in chaſtity. I am deſirous that my money, my land, my friende bee my peculiar ones, and that no man may have a right in thē ſave my ſelfe; yet rather then I ſhould wante them, I had rather have them in a community, then want them altogether: But chaſtity is ſuch a peculiar of marriage, that I rather chuſe infintely to have no husband, no wife at all, then one that is unchaſt. Many endowments ſo honor marriage, when they are preſent, as that yet being abſent, they diſannull her not: they make it a ſad, an uncheerfull one, but undoe it not: chaſtity is ſo reall, ſo eſſentiall an attribute, that the abſence thereof, quite deſtroyes the being thereof.

Proofes of it. Math 19 6. Mal. 2. 15.

The inſtitution of Chriſt is ſufficient to approove this duty. They two ſhalbee one fleſh: not two, not three, not joyned to this harlot, that Adulterer. *Malachi* tells us, he who had ſpirit enough in him to have devized and beſtowed further elbowroome in this kinde, yet foreſaw, that cloſenes and entireneſſe of ſpirit, ſuch as the marryed couples ought to embrace, cannot ſubſiſt in multitude: the firſt number, two, are enough, to grow into one fleſh: and love would vaniſh into luſt, baſenes and brutiſh commonnes, if the bridle were let looſe into manifolde copulation. Sin not therefore (ſaith the Prophet) againſt the husband and wife of thy fleſh: nay ſin not againſt him that made them one fleſh, and onely them: for that were to taxe his ſpirit and ordinance. And wherin do rationall creatures differ from ſenſuall, ſave in this honorable peculiarneſſe, and propriety? which, not the ſcriptures have revealed, but the verie lawe of nature hath dictated and engraven in the minds of the very heathens: who have cenſured promiſcuous luſte with as ſevere lawes, as the word it ſelfe; many of them I ſay, eſpecially in caſe

caſe of adultery. As for that looſenes of the firſt times, where in men tooke the liberty, both of many wives, and of thoſe frequent divorces, wherby they ſtayned their bodies with unbridled pollutions: although the former were permitted in the firſt tymes of the churche, the number wherof was ſcant, (being cooped within the narrow boundes of one family) and the latter winked at by the Lord, and his government, for the unavoydable hardnes and rebellion of that Jewiſh nation: yet neither was allowed of, but abhorred, & as the tymes grew more enlightned, ſo ſuch commonneſſe and vagrancy of luſt, grew to be reſtreyned, till it was quite out of practice. Hence that of the Apoſtle, having diſſwaded marriage in times of danger and perſecution: Nevertheleſſe (ſayth he) to avoyde Fornication, let every man have his owne wife, and woman, her husband. And in the rules given to Miniſters, the ſame Apoſtle foreſeeing what a ſad preſident the common ſorte would ſnatch to themſelves from the practice of the Miniſter; preciſely chargeth him, that if he marry (which he forbiddes not) yet he ſhould bee the husband of one wife. Noting doubtleſſe, that all Chaſtity is not ſeene in abſtinence from ſtrange fleſh: but in the reſtreint of corruption from colouring over uncleannes, with a marrying of many; which is a double ſin, not onely mocke-adultery, but a defiling of an ordinance with that pollution which it abhorres, and ſinne (as it were) by priviledge. And let every man (ſaith *Paul*) learne how to preſerve the veſſel of his owne body, in holines and honor: marke how the one goes with the other! why doth he preſſe it? becauſe its the *Temple* of the holy Ghoſt; and he who defiles the temple of God, him will God deſtroy. We neede go no further to prove this duty of Chaſtity, to be the Crowne of marriage, then that text: (keep your veſſels in honor:) we know a like phraſe of the Old Teſtament when a man ſhall lie which a mayde, he having humbled her: whats that? Surelye he hath take her honor of chaſtity away: her credit is gone. And fitly in this text, the Apoſtle prooves marriage to be Honorable by the undefiledneſſe of the bed: God (ſaith he) hath put honor upon it (as carnall a thing as it ſeemes) powre not you any con-

2. Cor. 7. 2.

1. Tim. 3. 2.

1. Theſ. 4. 4.
1. Cor. 3. 16. 17.

Deut. 22. 14.

tempt upon it by unchasteneſſe. So *Iacob* ſaith in his dying words to *Reuben*, Although thou art my ſtrength and crowne by thy firſt borneſhip: yet becauſe thou went up to thy Fathers bed, thou art unſtable as water, thy dignity is gone. And the childe (we know) begotten thus, is called a *Baſe*: A marke of diſhonor to Father and it ſelfe. *Salomon* tells us, that ſuch an one gets himſelfe a blurre, which never will out. *Iephtha* a valiant man, yet a baſtard, was ſcorned, and caſt out from among his brethren, had no childs portion; and *Sampſon* by his wilde luſt became of an honorable Iudge, a foole in *Iſrael*.

Gen 49. 4.

Pro. 6. 33.
Iudg. 11. 3. 4.
Iudg. 16. 21.

Amplification of this Truth.

Chaſtity then (you ſee) is a generall duty, for all them, who ſeeke to maintaine their honour unſtained, nothing doth cleave ſo deeply to marriage as this: I have noted before ſome accidentall ſtaines by unequalneſſe, when Ladies and their horskeepers, young girles and old men match together, when a Prince marries a beggar, a bad with a good, a chriſtian with an heathen or heretique, or if marriage proove contentious and unpleaſant, who ſees not a reproach? But theſe are ſuch ſtaines, as may be waſht out in time; either by repentance, or (in a ſort) by ſecond better marriages. Onely the ſtaine of unchaſtneſſe, is like an iron-mole, which nothing can fetch out; its like the leproſie which fretted into the walls; no ſcraping the ſtones could cleanſe it, but it muſt be demoliſhed: Death may end the parties, but not the memory of the ſhame: *Davids* repentance tooke away the guilt, but not the reproach, that abides to this day. So then, as I have began with the duty of love, (which muſt be the firſt, and inward cement of couples (for whats chriſtall worth if it be broken?) I ſay, as loves is the inward band of preſerving, becauſe the outward action followeth the affection: ſo now, I proceed with chaſtity, which is the maine Charter of love, and the patent thereof, evidencing that the heart loves entirely, becauſe the bodies are kept pure from pollution. I deny not, but there are thouſands of none of the moſt loving ones, nor religious ones, who yet loath adultery and filthineſſe in this kind: but yet there are many alſo, not the worſt for repute, whoſe marriages

Levit. 14 44. 45.

marriages are ſpotted with this ſtaine: and all to ſhew, that where the roote wants, ten to one, if the branches doe not wither. The reſtraint of providence is ſuch by a common light, that many are kept perforce from this diſhonour. And yet this proves not, but that the inclinations and temptations of others are ſuch, that they lie open to this ſnare, as much as to any. We muſt not neglect the urging of the duty, becauſe ſome are innocent: for ſome are ſo in fame who are not in deed, and ſome in deed, who are not in ſpirit, and ſome in ſpirit and yet no thanke to them: let the point faſten as it may: and fynd out the guilty: (the guiltleſſe are out of the compaſſe of it.) But the age is generally debauched, and iniquity carryes all as a flood before it; Although the ſecond part of this Treatiſe, treating of the denunciation againſt this ſin, may perhaps more fully diſcover this diſeaſe with the cure of it: yet here (by ſo fit occaſion) I ſhall preſſe the jointneſſe and honor of the duty, by a few reaſons, exhortation, and motives.

Reaſon. Chaſtity the mayne ſupport of union.

Touching Reaſons: this may be one, Chaſtity is the maine ſupport of union, as the contrary is the chiefe diſſolver of it. No other fault (if once the marriage be lawfully conſummated) doth inferre iuſt ſeparation (by authority of the word) ſave this of uncleanneſſe. Therfore needes muſt that which mainteins union bee the greateſt pillar and prop of marriage. Proſtitution of the body, profanes the honor of it and caſts it into the myre: and therfore the Cardinall vertue that muſt beare it up, muſt be this Chaſtity. If ſo, then ought it by joint conſent to be maynteyned by both parties.

Reaſon. 2. The defilement of each party, is enough to defile the whole ſtate of marriage.

Secondly it muſt be jointly done, becauſe, although, the honor of pure marriage requires both to conſpire in mutuall chaſtity, yet the defilement of eyther party is ſufficient to overthrowe the honor of it. As we ſay of a vertuous action, all points muſt concurre to make it good, but any one defect in thoſe will ſerve to make it vitious, ſo here. Marriage diſhonor doth not need the conſent of both the parties diſhoneſty: if one be diſloiall, its as good as both. Not before God in point of guilt: but men in point of honor: for to manward, guilt and reproach, (in a ſort, eſpecially here) loſe their difference

difference: the innocent party, being pitied with as much dishonour, as the guilty is reproached. Therefore this joint duty of chastity must be supported most carefully, by the joint care and pureneſſe of both parties. Adde hereto, that defect of this joint cloſeneſſe may bring a ſhame upon marriage, (though perhaps not ſo great yet as true) as well as a greater crime committed. As the Philoſopher ſaith, glory is not in the glorified, he is but the object; the agent is the glorifier. Therefore fame and report is well called by ſome, the married ones Saint. For by fame they either ſtand or ſinke. Now, how eaſily may fame ſnatch the leaſt neglect of the married in this kind, to raiſe ſuſpicions? How cloſely curious had they need be of their courſe, and pureneſſe, who cannot keepe their owne honour in their owne power ſometime, doe what they can? Is it not the miſery of manie to be defamed without cauſe? Neither ſmoke nor fire appearing, but perhaps ſome miſtake, error, or advantage of a foule mouth being the ſparke that kindleth the fire: And yet it ſometimes little availes (for the point it ſelfe of honour) whether a man be guilty, or be taken ſo. How great had that caution need to be, that ſhould preſerve the honour of chaſtity?

Reaſ. 3. God hath ordeined one for one.

The third may be this, (as I noted before) Gods ſetting his print and marke of honour upon marriage, in appointing one to one. How ſerious and ſolemne ought the meditation of this charge be, being not humane, but divine? And, (to repeate nothing) If the violation of this ſacred band, had ſuch a blemiſh caſt upon it by the Lord, when yet it was covered over with a mantle of connivence, and the practice of ſo many holy Patriarkes and Saints who were guilty of it: what ſhall bee ſaid now of that uncleanneſſe, which proclaimes it ſelfe like Sodom? If Poligamy were a ſtate of uncleanneſſe in Gods eſteeme, and ſoldome went without a ſcare from Gods ſtroak (as in *Jacob* and *David* and *Elkana's* caſes appeares, eſpecially in that exorbitancy of *Salomon*) what ſhall be ſaid of that which carries the baſtard at the back, and wants the leaſt rag of any veile to colour or excuſe it? Attend this reaſon, and ſhunne this ſin.

Fourthly,

Fourthly, that muſt needs be looked unto jointly by both the couples, which hath ſuch a covering faculty in it, and ſets the varniſh and luſtre, upon each other endowment of it. My wife hath defects, but ſhe is loyall: by unavoidable errors ſhe may offend, but by voluntary ſhe will not. From her the honour of my marriage coms even when both of us are dead and gone, in our lawfull poſterity, the Crowne of parents. She is beautifull, (ſaith one) perſonable, well deſcended, rich ſaith another; yea but ſhe is chaſt, ſaith a third, this crownes all. What elſe were her beauty, but her bane? her devotion but profaneneſſe? She that thought no crumbe clave to her lips, becauſe ſhe had paid her vowes, yet eſcapes not her eternall reproach, becauſe ſhe was a diſloyall harlot. Tell me, wert thou married to a chaſt wife, blind of an eie, lame of an hand, a legge, whether wouldeſt thou change her for one ſound in all, being unchaſt? I trow not. That which then covers all wants, is worth the due improoving and carefull attendance.

Reaſ. 4. It covers all other defects. But it ſelfe can be covered by no endowments.

Fiftly, this chaſtity is the corner ſtone, that holdes in all the parts of the building. A chaſt wife hath her eies open, eares watching, heart attending upon the welfare of the family, husband, children and ſervants: ſhe thinks that all concerne her; eſtate, content, poſterity: this rivets her into the houſe: makes her husband truſt to her, commit all to her, heart and all. But the unchaſt, having loſt his or her heart, is looſened from the whole body, thinks nothing perteining to her: is ready to part the children, leaving the lawfully, and chuſing the misbegotten for her portion, that ſo ſhe may goe to her Paramour. That which *Saul* (through miſtake) thought *Michal* would prove to *David*, that doth an unchaſt one (without doubt) prove to her husband, a very ſnare. That which I ſaid before of love, may be ſaid of her ſiſter chaſtity, ſhe is painfull, cloſe, doth all things, hopeth, believeth, endureth all things without grudging. The froſt is nothing by night, the heate by day, toile in both, becauſe he loveth her, ſhe him, each are faithfull, loiall to other. Who ſhould not nouriſh that tree, which hath ſuch branches?

Reaſ. 5. Its the corner ſtone, which holds in the whole building.

1 Sam. 18.28.

Whereupon ſome thinke the Engliſh and Latine wordes (Chaſte) do come from a greeke word, ſignifying to Adorne, noting that Chaſtity is one of the cheefe ornaments of the married: and ſo of all in either ſexe. One ſaith. As the face of a ſtatue or faire picture razed, or the head rent off: ſo is the moſt beautifull, rich, honorable perſon, if Chaſtity be gone. Its (as that father ſpeaks) The Ornament of the Noble, the exaltation of the low, the Beauty of the Abject, the ſolace of the ſorrowfull, the encreaſe of beauty, the glory of religion, the friend of the Creator.

Reaſ. 6. Laſtly, Chaſtity preſerves marriage in honor, and ought to be jointly againe preſerved, becauſe it preſerves that joint bleſſing of God, which makes it honorable: and that, in ſundry reſpects. 1. of the fruitfulneſſe of the wombe. Many thinke a fruitfull poſterity rather a croſſe, then a bleſſing: but the godly are of his mynd, who ſayde, ſhe ſhalbe as the fruitfull vine, by the ſide of thine houſe, and thy children, as olyve plants round about thy table: The adulterer and adultereſſe, are curſed with barren wombes, fruitleſſe bodies. There is not now ſuch a curſed water to try the uncleane, by rotting the wombe, and bowells of the harlot; nor to become a water of bleſſing to the chaſt. But in ſtead thereof, there is a curſe of God, upon the one, and a bleſſing upon the other. Even the adulterine mixtures of Beaſts (as the Mule comming from the Aſſe and the Mare) have a brande of barrenneſſe, nature ſtopping all infiniteneſſe and confuſion, as moſt contrary to her ſelfe; how much more the bodies of adulterous husbandes and wives? and wheras it is objected, ſome harlots are fruitfull, and ſome chaſt wyves are barren; the anſwere is, ſtill the curſe holdes upon the baſtard fruite of the one, and the bleſſing upon the ſoule of the other. As the Prophet encourages thoſe holy Eunuches, that kept God Sabbaths, that it ſhould go better with them, then if they had ſons and daughters; even a place ſhould be given them in the houſe of God, and an everlaſting name, that never ſhould be cut off: So doth he here, to all chaſt ones; when he cuts off the curſed race of the uncleane, then he continues to the godly (though barren) a better name then poſterity could

Reaſ. 6. Becauſe in ſome reſpects it makes marrieg Honorable. 1 Epſ. 3. 8. 1.

Fruitfulneſſe of wombe. Numb. 5. 21.

Object. *Anſw.*

Iſai. 56 4.

could atteyne unto. Secondly, to the chast belongs the blessing of legitimation; but to the uncleane, the curse of illegitimate ones; to bring Bastards into the family as lawful heyres, how execrable, and how unnaturall is it? The children of *Gilead* cast out *Iephtah*, beause he was the strangers issue: *Sara* sayd well of *Ishmael*, The son of this stranger (though of her owne gift) shal not inherit with my son *Isaac*. But the curse of Adultrous is, to leave their wealth to bastards. As the Lord cursed the garment made of mixt linsey and wolsey: the field sowne with sundry kinds of graine together: so much more, the illegitimate posterity of defiled persons. As *Eagles* fethers consume the fethers of other foules; so, the unlawfull brood of the uncleane devoures he lawfull, till at last that fire consume them and all, which is threatned the children of the whore & the Adulterer, for it was unlawful fire that begat thē, & the same shall kindle and burne, till it have destroied them. And thirdly, to the Chaste, evē a curse is turned to a blessing: The sorrowes of conception and birth, turne to the salvation of the pure and Chast (beeing faythfull) wheras the blessing of marriage turneth to a curse to the other. As all things are impure to the impure, as the ceremony also made the things and vessel to be defiled, whether wood or stone, which the leper touched: But especially to the impure in bodies, yea; their very consciences are as impure as their flesh, and therby, whatsoever thy doe touch, use, partake, or possesse, is made filthy, because their nasty consciences tell them so. Even so, To the pure, all things become pure; As our Saviour saith of almes, Give almes to the poore of that you have, and all the whole lumpe of your estate, shalbe cleane vnto you: So here, If couples keep themselves pure, in body and spirit, pure are their prayers, readings, conference, Sabbaths, Sacraments, service of God: yea in Christ, all things are pure unto them, their health, estate, eating and drinking, duties, fellowship and benevolence, bed and board, and all they take in hand. Now (to finish the reason) if it be under such a threefold blessing, then ought so happie a vertue as Chastity, to be jointly preserved by both the married persons.

2 *Respect.* blessing of legitimation.

Gen. 21. 10.

3. The curse of sin turned to blessing by Chastity.

13. Levit. 49.

Tit. 1 15.

Luc. 11. 41.

Queſt. How Chaſtity may be preſerved.

But heer it wilbe demanded, how ſhould Chaſtity in Marriage be preſerved? and in how many things ſtandes it? I anſw. In theſe foure. Firſt in the Chaſtity of the ſpirit. Secondly, of prevention. Thirdly of the Bed. Laſtly of the Body. For the firſt, the center of Chaſtity is the minde and ſpirit. If that bee pure, there neede bee no keepers (as he once ſaide of thoſe *Romanes*, the richer ſort of whom kept their wyves chaſtity, by *Eunuches*) if that bee uncleane, no keepers will ſerve the turne, unbrideled luſte (like the wilde fig) will ſoone mount over the wall. The firſt care then muſt bee, to keepe that cleane from whence (as our Saviour ſaith) all filth proceedes, I meane the heart. Get the Lord Ieſus to come in with his ſpirit, to cleanſe thine husband, thy wife, to waſh them, and make them undefiled to himſelfe, as his own ſpouſe, without ſpot, or wrinkle of wilfull baſenes; Get him to cleanſe that Augean ſtable, that throughfayre of baſe thoughts, (the maſter wheele of your ſoule, the will and affections) the theefe that betrayes all: and then, the roote being pure, ſo ſhall the branches bee. *Salomon* aymes at this; my ſon give mee thy heart, and let thine eyes delight in my waies. And why? he addes, for an whore is a deepe ditch, and a ſtrange woman is a narrow pit: q. d. if thine heart be pure thine eyes and ſenſes, thy body and members ſhall follow, and not delight in the falſe hiew of an harlot. Who is he whom God loves? ſurelye him who is upright in ſpirit, ſuch an one, & onely ſuch ſhalbe kept from her, but the ſinner ſhalbe caught in her ſnares. If the thoughts bee impure, they will betray the body to the eyes, eares, and companie of the uncleane, and Satan will play the Proctor, ſoone bringing one uncleane perſon to another. There is a contemplative filthines of the fancy and ſenſes, (which the Lord compts the Adultery of the ſpirit) by baſenes of ſpirit within, nouriſhing unloyall conceits, inwarde dallyances, capering thoughts and fancies of uncleannes, both ſleeping and waking: and ſo ſet the doore ope to outward actuall defilement, (which although providence reſtreyne) yet are odious to God, and will break out in time. Yet I would here ſpeake with caution. I know in the beſt, (unmarried or married) there

4. wayes.
1. The ſpirit.
2. Prevention.
3. Bedd.
4. Body.
Math. 12. 24.

Pro 22. 26.

The. 1. Chaſtity of ſpirit muſt be kept, againſt Contem plative uncleannes.

there bee naturally planted these imaginary and Idëall uncleannesses, steaming up from the fornace of concupiscence, a naturall principle, not alway subject to the law of grace: it is a law of the members, in a double sense, a dye in graine; but yet, so long as it is abhorred, opposed, and quenched by all possible diligence, it shall not be imputed: (provided that the meanes to subdue it, bee not slighted.) But I speake of an heart permitted to it selfe, without controll, and bridle. For when the doore standes loose upon the latch, how soone may it be opened? Crackte glasses, we know, laste not long: they wayte but for the next knocke and then are gone. Alas! what thanke is it for a man not to bee uncleane, for lacke of opportunity! or because he was overruled for a time? The religion of these tymes, is come to this. Suspect by men what you will, so you can proove nothing, what care they for giving occasions of never so much suspicion. Is this thy honesty, that becaus thou canst weary them in the court, who accuse thee, therfore thou art chast? Nay, becaus thou darest purge thy selfe by oath, (like a forsworne wretch) therefore thou hast wyped every crumme of thy lips? Is not thy conscience as a thousand witnesses nevertheles? I tell thee, thou hast thy brand in heaven already and perhappes upon earth too, or else art next doore to it. And what oddes is there betweene these two, not to be approoved for chast, or to be thought uncleane? Its harde to say, whether many men and women have lost their credit or their chastity sooner. Luste if once it kindle, (as the sparkle will kindle to a great fire) will soone snare us, and bring foorth fruite unto death. But, if there be pureness in the bent of the spirit, and the sway of the soule tendes to Chastity, the streames will easily become pure. So much for the first.

Why so needfull.

Secondly, there must be chastity of Prevention also. That is a narrow survey of the cinque-ports of the soule, by which traytors to Chastity arrive at the shore. Preserve the in-lets of your *Soule*, I meane the outwarde senses, eares, eyes, inward fancy, and Idea's of evill, closely and firmely, and then the body will follow. Still we must proceed by degrees. The spirit lets in sin to the body, by these conduits and

The 2. Chastity of prevention necessary.

What is? Channels. *David* ſweetly prayeth, ſet a doore before my lips O Lord ſo, ſet a watch before my ſenſes, that there come in no vanity! Lord not only leade mee not thy ſelfe into tentation, but foreſtall all other tempters, that I bee not led: for thou preſerveſt the ſoules of thy Saints, and he whom thou loveſt, ſcapes them all, which another at one time or other, 2. Sam. 11. 2. ſhall aſſuredly fall into. It was *Davids* miſery to caſt his eye from the roofe of his houſe, in an unwatchfull manner, and there wanted not one to further the occaſion. So *Sampſon*. Thoſe who loath the act, will alſo abhorre the fomenters therof, all extravagances of ſenſes, and ſenſuality: all ſetting themſelves to ſale, haunting of markets, fayres, night-metings, wakes, dancings, and common feſtivals, which with all the like occaſions, Alehouſe hauntings, or frequenting of forbidden and noted houſes, as give ayme to the fleſhe, to play her part: All needleſſe travailes and jorneyes, without Gen. 34. 1. warrant, among multitudes of all ſorts all *Dina*-like rovings, & gaddings about, without due cauſe: all looſe carrying about the eyes through the aire of the world; All geſtures, beckes, aymes, of an unchaſt heart, ſoone appeare to ſuch as are of like temper: birds of a fether will flocke together. Intemperate diet, exceſſe of gamings, delights, pampering the fleſh; amorous books, ſonnets, ſtage-playes effeminate diſguizings & arayings of one ſexe in the others attire, (a thing cenſured by all writers) both morrall and divine; Jeſtings, and unſavoury rotten communications, alluſions, ſimilitudes and diſcourſes: what are they, but as bawdes and Pandars to uncleannes? Drinking of hot inflaming wines or waters in an uſuall diſtempered cuſtome, (no infirmity of nature requiring) what are they (in bodies hot and luſtfull of themſelves) ſave inflamings of luſt, and ſpurring of a running horſe? I ſay eſpecially in ſuch perſons, as neither make uſe of the ordinance, nor yet abſtaine from exceſſe of provocation? Muſt not (of neceſſity) ſuch ſinfull plethory, have a like vent? And where there is no Chaſtity of prevention, making men abſtinent from promiſcuous occaſions, is it like there will be Chaſtity of bodie, like occaſion being offered of the one as the other? No doubtles, a body deſirous to be Chaſte, will alſo

also be very cautelous of meate, drinke, fashions, softnes, delicacy and pleasures, which will be as oile to the flame: and he who is not chast in the suburbes, is not to be trusted in the city: *Dives* in all his riot and luxuriousnesse, must scape hard, if he were not incontinent.

This argument (I know) is common: I need not insist: save onely for the custome of these dates, which will needes separate meanes from endes, and bee seene going onward to the Den, and not seene to come back, and yet maintaine it, that they kept out! This is to divide the things, which God hath not separated: I give to all who would shunne this plague, the counsell belonging to it, soone, farre, slowly: Get from such occasions, as soone: goe from them as farre; and returne to them as slowly as possible thou canst. If thine eie, thy right hand, or foote cause thee to offend, pluck them out, and cut them off, (not as *Origen* did carnally) and cast them from thee; but make thy selfe a spirituall Eunuch for the Kingdome of God, and for chastity, use all contrary meanes, of holding under thy flesh, and boxing it till it be black and blue (to use *Pauls* word) if thou wilt preserve thy vessell in honour: yea, count all too little. If this counsell be meet for the married themselves who are under the remedy, what shall be said to the unmarried? Surely I say, touch not pitch lest thou be defiled. Make covenants with your eies with *Iob*; remember our Saviours divinity, beyond the Pharisees: forefeele all your steps and passages; put your knife to your throates, if ye be given to your appetite, and venture not upon forbidden dainties, to try if they will surfet you. But, if after all meanes, both of prevention, and preservation of body and spirit from this tainte, yet you feele your natures to recoile, and concupiscence to want cares, then heare that voice behind you, saying, marry and burne not. But yet, take this counsell with you, still carry this rule of prevention with you into that estate, lest you marry and burne too, and so the disease will, if not be worse for the remedy, yet may prove never the better for it.

Why this is here urged?

2 Cor. 11. 7.

Iob. 31. 1.

1 Cor. 9. 7.

The third is, the chastity of the bed. The Apostle tells us

The third, chastity of the bed.

us here, the bed is undefiled. Surely (as hee told his children, at his death, they ſhould find their Kingdome, ſo I may ſay of this) It is as its uſed, and kept. For its the great wiſdome of God, which hath ſo concealed our infirmity, and covered it with honour, that the bed ſhould be honourable. But it imports us ſo to keepe it then: and that, againſt a double infirmity. The one of ſnaring, the other of defiling us. By ſnaring, I meane, defrauding each other, by any meanes, under any colors: as when by diſcord, and difference of mindes, the body is diſabled: when the one party, denies due benevolence to the other; by pretended excuſes, to ſatisfie a baſe heart: when religion and conſcience, or infirmity are falſely alledged to croſſe the ordinance; In this caſe let the Apoſtle overrule: Let the husband and wife, yield each to other, &c. refuſe not the lawful and ſober uſe of the remedy, (except when both in private conſent in ſome extraordinary duty, for ſome little ſeaſon before) ſome adde the preparation of the Sabbath, rather I ſuppoſe from a pious heart, then the warrant of the word, although I wholly yeeld to the equity of that abſtinence, ſo there be no ſnare of a rule: for hee that generally followes this light muſt not be ſnared by any rule (except he have vowed it voluntarily, and then it bindes in another kinde.) But, I leave the deciſion of that, to the wiſdome of ſuch as can diſcerne between expediency and inexpediencie, leſt Satan prevent us: for we know his devices how he ſeekes to ſnare them that are weake, againſt their intentions, and under colour of a better pureneſſe, hee ſeekes to breed a wearineſſe and diſdeine of the ordinance. He is an uncleane ſpirit, and cannot brooke that which holineſſe hath invented, to prevent ſin. Let ſuch as are privy to this rebellion, humble themſelves and repent, remembring that marriage takes off the propriety which each had before in himſelfe, and gives away the power of the body of each to other without contradiction. And, there is more in this, then moſt will take notice of. And ſome openly profeſſe that they abhor this judgement, being yet expreſſely grounded upon the letter of Scripture.

Two extremes here.

The firſt.

1 Cor. 7. 3.

Tho

The second extreme is on the left hand, when men abuse marriage to a defiling of themselves, and under pretence of generall lawfulnesse, runne into excesse. This is as odious as the former. Its not the wisdome of a Christian, to chuse the uttermost brinke of the river to walke upon, because it threatens slipping in: nor of his liberty, because its allowed. Our greatest offences are commonly about thinges lawfull, when as we dare not attempt the unlawfull: whereas religion is much more tried in the use of liberties allowed us. And its strange under what sorry and thin covers, the conscience of one will shroud it selfe when as once it hath cast off the love of closeneſſe: halfe a loafe is better to a Libertine, then no bread. Whereas a sound spirit should thinke thus, In this God tries me, what mettall I am made of, whether to betender of a command, when I have the bridle laid upon my owne neck, or to runne away with my uttermost liberty, when I have some granted to me. Doubtlesse hee who will take all that he can, in liberties, shewes he is but kept in by violence, in commands, and but for shame, would desire Gods cordes were more slacke, and suted to his lustes. I speak, because it might scarcesly be believed what basenes, immoderateneſſe, and licentiousneſſe growes in many even by the occasion of the former point, of benevolence. They will stretch it beyond the boundes of modesty, and bring themselves into such a bad custome, that a Beare robd of her whelpes may bee met with and stopped, as easily as they crossed of their lascivious and luxurious appetite. Some brutishly imagining, that the very law of God forbidding carnall knowledge (during the tearme forbidden) was but a ceremony, not grounded upon the perpetuall naturall absurdity of the action: wherein they bewray themselves by their swinish appetites, to have drowned the true dictamen of nature in themselves, which most heathens themselves acknowledged. The second. Levit. 20. 18.

Others are wholly ignorant of all pureneſſe and chastity, in the demeanure of themselves each to other: for though *Isahac* and *Rebecca* sported themselves, yet doubtlesse in no base or uncomely manner. very Philosophers and Politicians Gen. 26. 8.

in their lawes made for the good of Commonwealthes, led by no Scripture or religion, yet for the preſervation of health, vigor and ſtrength of body, for the ſhunning of diſeaſes occaſioned by this, as well as uncleane mixtures, have ſet downe their judgements touching the modeſty and mediocrity of marriage converſe, forbidding frequencie and licentious uſe of it; I had rather expreſſe my ſelfe ſo, under their perſon, then in mine owne words, knowing to what language he expoſeth himſelfe of ſcorners and profane people, who doth but glance this way. I ſay not as they ſay (*Plato* and others) once weekly, or thrice monethly might bee a modell of convenience in this kinde, for the greater part of number of mens bodies: becauſe I know, there can bee no ſet rule for all perſons, ſeaſons of marriage, and varieties of bodies, becauſe variety of ſubjects, cauſeth variety of rule. But this I affirme, that if heathens could rove at ſuch a marke, in the dimneſſe of their light, and all for the reſtraint of exceſſe: I ſhould thinke it rather meet that Chriſtians, eſpecially in yeares, (who by their place ſhould teach the younger to be ſober) ſhould rather aime at being under the line, then above it. But as it is not youth (where there is a chaſt ſpirit) that can provoke to exceſſe in this kind: ſo neither is it age (in any profeſſion) if it be once tainted with defiledneſſe, which will perſwade men to moderateneſſe: but as bruite beaſts, their will is their law, and even in thoſe things they know, yet they corrupt themſelves to the griefe and ſad woe of their companions, who know not how to redreſſe it. Loth I am to ſpeake that in this argument, with many ſentences, yea in two wordes, if one might ſerve; and heartily wiſh, which yet never will bee obteined, that (at leaſt) the religious might be lawes to themſelves in ſuch kinds. But the experience of the contrary may plead ſome pardon for that little I have ſaid. Some muſt ſpeake, and where more aptly, then in a treatiſe for the nonce.

Heathens ſhame us Chriſtians in this.

But how ſhall we know when this due meaſure is obſerved? Surely then when ſnaring concupiſcence is prevented, and fitneſſe of body and minde therby purchaſed, freely to walke

Makes to know the moderation of the bed.

walke with God, and to discharge duties of calling, without distraction or annoyance. And so doing, much fredome may be enjoyed (both the former extremities being avoyded) and Gods wrath prevented: which I cannot say, whether it more hangs over the heads of superstitious Papists, for vowing a forced chastity, contrary to the expresse rule of the word, or upon married persons, for abuses in eyther of the two kindes. Concerning the former, we know both into what odious enormity of luste the Lord hath suffred them to be plunged, both unnaturall, and unlawfull; making them the execration of the world, for their lust. Touching the latter, I leave it to the experience of the wise to consider; Both what vexation the neglect of this ordinance hath caused to many, who under pretexts of their owne, have refused the mutuall due to each other; who afterwards, seeing what wofull snares they have brought themselves into, as seeking the Company of harlots and adulterers, have bin deeply terrifyed, wishing too late, with sorrow, that they had denyed themselves and subjected them to the ordinance. And so for the other extremity, when due regard of Chastity hath bin neglected, what weaknes, diseases, inability of body and minde to calling and duty hath ensued! Yea further, when presumptuous lust hath broken boundes, of womanly modesty, compting all seasons alike, what markes hath God set upon their owne bodies for their incontinency, & so upon the bodies of their Children, yea and upon their mindes, and whole constitution, the one by disguizement of countenance, the other by defiledneſse with the like sin, (for what was bred in bone, will not eazily out in flesh:) when as I say, men have met with these penalties, then they have justly confessed wrath to ceaze upon them. And indeed, although there were no religion, yet if men were but Philosophers, to understand the naturall mischief and poison of such wayes, they coulde not but loath them. Therfore, let a wise mediocrity be observed: sanctifying our fellowship and fruite of bodies by earnest prayer, that both may be cleane to us; Make not that helpe, which God hath given as water to quench, as oile to enflame; There is a white Devill aswell to corrupt, as a black

Popish forced chastity.

And affected Abstinence from the benefit of the Bed compared.

Inconvēience of both unjust abstinence and excesse of liberty compared.

to abhorre, the remedie. But such debauched filthines the loosenes of our age is come to, in all kind of lust, that I verily thinke if those chast *Platos* and Lawgivers of old times, were now living, although Heathens, yet would be scorned by many Epicures and Libertines in the Church: who thinke it a curbe to their will, not to live as they list, worse then beasts, and Savages. Be we therfore, who stand to Gods barre, a rule to our selves, following the steps and practice of such, as in our owne degree, and ranke go for the most moderate in eyther sexe. As hee saide of the endles questions arising about morrall actions, let it bee, as a wise man would judge, so I say of this: for questions of this nature are so impossible to be decyded punctually, as other the like are of fashions, and liberties of our common life, that except they be put to a comprimize, there wilbee no ende made. So much for this third.

The fourth & last head of the mutuall duty, is the Chastity of Body.

The fourth and last Chastity is that of the body. This I make one duty by it selfe. For although its true, that if the three former were kept, this would follow alone; yet I say, when all is done, the body is not to be trusted too farre. This sin of uncleanesse is a running sore in our flesh, hardly cured. Even many (otherwise good) persons, though kept from the act, yet by all their strife have scarse felt themselves free, through a bodily propensenesse to this evill. And Satan is ready to do in this, so in other sins, even by how much the sin is loathed, by so much the more to exasperate this sin: not to speake of the falls of those worthies in Scripture. So that, except there bee a speciall arming our selves, against Snares objected and layd in our waies (which are innumerable in the lives of such men, as have to meddle in the affayres of this life) and that, with resolution, both before, and upon the occasion, to preserve our selves: all our former course taking to shunne temptations by our senses and the like, will do us no pleasure, when they are brought home by the Devill to our doore, and layde in our lap, presented in a Lordly dish, with secrecie, ease and fayre Colors. Meere suddennesse of affront (marke what I say) when nothing else could do it, hath prevented some, that it hath made them all their life,

slaves

slaves and miserable. Take heed, bring not uncleane bodies to the married estate and bed: lest being married, this dog be not easily rated from the carrion. There must aswell bee a fidelity of body as spirit, an holy strength to ward off blowes, to cut off deadly temptations by the middle, by our well ordred members, as not to call them in, by well awed senses and carriage. Chast *Ioseph* was not only resolved not to provoke himselfe to sin, but when he ws suddainly surprized by the offer of an harlot unsought for, he abhorred the object, as if he had beene warned beforehand. Gen. 39 8. Its one thing for a man to have grace, another thing to have such a presence of it, that when our base hearts are in a readines to embrace, present grace is nearer the doore to thrust it away, & abhor it. There is more danger in a prepared snare, made ready to our hande, then in the speculation or foresight of that, which may possibly befall us. So much for this fourth: which I call Chastity of the body, in a speciall sense, to note, even how the whole man ought to be aswell strengthned against the suddennesse of a temptation, as beforehand kept from the meanes leading therto. And perhaps there are some sorts of men, whose sad experience will construe my meaning herein, better then others can.

I now conclude the whole Chap. with use of exhortation and with some short direction to set it home. First I say, let all who desire to preserve the honor of their marriage, looke to their Chastity. Drinke of the waters of thine owne well, but, let the Cisterne bee thine owne; Seeke not to strangers; give not thy strength to the harlot, and thy yeeres to the cruell. Pro. 5. 15. and 9. Abhorre all sweetenesse of stollen waters, let not thy teeth water after forbidden deynties, lest thou find bitternesse in the end. If medling with thy neighbors hedge, thou mayst feare lest a serpent bite thee, how much more with his bed? Let thine owne wife delight thee, shee is the woman whom thou choosest for the companion of thy youth: transgresse not against her therefore. Let her love satisfie thee, and her affections equall thy embraces: let thine appetite be subject to him, and share the duty, and the honor of it, betweene you both: and keep chaste till the com-

Exhortation to the duty of Chastity.

ming of the Lord Iesus. Know that this is an equall duty of both, God having bestowed the power of each over other, upon both: Thinke not thy husband tyed to this rule, O woman; nor thou thy wife tied, O husband, and the other free: the tye is equall.

Against base and unjust jealousie it is most odious. Pro. 31. 11.

Its not jealousie of each other, which can preserve this honor; no, its the Canker of marriage. Bathsheba describing the condition of a good woman, tells us, The husband of such a woman, rests in her, his heart setles upon her. Noting, that a wise man, observing vertuous qualities in his wife, iudgeth her the same towardes himselfe, which he is to her. A good man (such an one as *Ioseph* was to *Mary*, a just man, one that had no worse thoughts of jealousie towards her, then shee had to him, loth to entertaine the least suspicious thought against her) will alway esteeme her by himselfe. Why should I thinke, that her Conscience, Chastity, is not as tender to her, as mine to my selfe? what can it come from, save a base heart, enclined to treachery against my wife, that I should imagine, my wife should bee false to mee? Surely were it not a sin, to do such a thing, or wish it done, it were but just that an unjustly jealous husband should meete with that he feares, that so he might be jealous for somewhat. Many civilly chast women, having bin drawne to commit this folly, by no greater motive, then the vexation of jealousie: as not fearing God, and therfore thinking they were as good commit it, as be alwayes falsely charged with it. And marke it, Its commonly the sin of couples unequall in yeeres, who having marryed yonger husbandes, wives, then themselves, lye ope to this temptation, Alas; I am too old to give him, or her content, they seeke such as are like themselves; when as yet the parties are as cleere from such aspersions, as the child new borne: what? hast thou offended once, and is there no remedye but thou must soder it by a worse? I speake not, as if I would make men Pandars and Bawdes to their wives, through their folly and careless confidence, exposing them to any temptations, and winking betweene the fingers, for what is this, save to give ayme to a chaste woman, to be lewd? No, But to shame that impotencie and baseness

baſeneſſe of either ſex, whereby each is prone, contrary to the good cariage, and approoved converſation of the other, yet to ſurmiſe in them, falſehood and ill meaning. What can be ſuch an incendiary, to ſet all on fire between couples, as this curſed miſchiefe of jealouſie? which is ofttimes (upon meere miſtake of ſome word, guiſe, or action, nothing tending that way) rooted in the ſpirit of man, or woman, that neither all the aſſurances of truth betweene themſelves, nor yet by mutuall friends, can compound the matter ſo, but ſtill there muſt be a pad in the ſtraw, and ther ſmoke muſt argue ſome fire: And yet when all is done, it prooves a meere Idoll of fancie, nothing in all the world.

The Lord indeed appointed a triall for the jealous man, againſt his wife: but wee muſt not conceive this was to breed or nouriſh cauſeleſſe conceits: it was no doubt firſt brought to the judges in criminall cauſes, to determine what the matter was, and (as our Inqueſts doe) to cut off all meere ſurmiſes: elſe what a bondage had it beene for a wife to be ſo hurried and defamed? And although it be true, that for the hardneſſe of their hearts, the Lord permitted more liberty to men at that time, (being ſturdy and rebellious) ſhould that be any encouragement now to Chriſtians to nouriſh ſuch traſh in themſelves to make their ſpirits, their prayers, their whole life ſad and miſerable to themſelves, and to be ſo imbittered each againſt other, that even when they would faine ſhake off their owne conceits they ſhould not be able? I ſay no more of this elſe of cauſeleſſe jealouſies: but this for the party ſinning, no man ſhall need to wiſh his greater torment, then himſelfe hath created to himſelfe; let him thanke himſelfe, that his owne ſinne hath eaten up the marrow of his bones. The greateſt pity is to the party innocent and ſinned againſt, who is to be adviſed, while there is any hope of recovery, to ſtrive by all caution and exact circumſpection of carriage, to tender the weakneſſe of the other, hoping that love rather then anger hath bred it: but by no meanes diſdaine them, and to walke looſely under pretext of innocency. But if the diſeaſe be ſo rooted, that it will not be healed; let them enjoy their nprightneſſe. Remedy of the innocent party,

uprightneſſe (for the way of God, is ſtrength to the upright, as *Salomon* ſaith, *Prov.* 10. 29.) and not be diſmaied: but looke up to God, who can cleare their righteouſneſſe as the noone day, and plead their cauſe againſt their oppreſſour: joyning prayer to God to quit them accordingly. This I have ſaid of injuſt jealouſie: as for that which is juſt, I ſay as much againſt the guilty party, wiſhing the law were as ſtrong now, as it hath formerly beene againſt all violaters of this ſacred knot. And for this branch ſo much.

I had here purpoſed to inſert ſome other watchwordes and directions: but I conſider that in the latter part of this Treatiſe more full occaſion will be given of this Argument. So much therefore ſhall ſerve for this Chapter.

Chap. IX.

Conteining the deſcription of the 4. laſt Ioint duty of the Marryed, viz. Conſent.

The fourth generall and joint duty of the married conſent.

THe fourth and laſt duty equally concerning both parties married is, Conſent, and harmony of courſe each to another. Both the former of chaſtity, and this, doe grow as ſprings from the ſtocke of love: the former in the bodies, this latter in the lives of both. For this I would have the Reader conceave, that the former of love, and this of conſent, doe not differ, ſave as the roote and the branch, the cauſe and the effect. Love being the noble groundworke, this the ſweet building upon the former foundation: both making up marriage, to grow to an happy frame and building, which who ſo behold, can no other judge, but thoſe parties are well met, and dwell commodiouſly: But will better appeare in particulars how the one differs from other.

This then is the point, that both married perſons ought ſtudiouſly to maintaine this grace of mutuall conſent, as a maine peece of that, which muſt maintaine the honour of their

their marriage. Such a thing is this of consent. As may appeare, both by the judgements of all those, who either (by wofull experience) could never attaine it, though their eager desire after it may proove it to be the crowne of marriage, or the more happy experience of such as have atteined it, according to their desire, and found it to bee no lesse, then I have spoken. For the former of these, who need to question it, but that must needs be most honorable, for lacke whereof, the estate and contentation, yea whole welfare of thousands have perished? Who covets that with earnestnes, which hath not some rare felicity in it? And when a man hath with all his skill, sought that, which yet (when all is done) hee cannot atchieve, yea is further off from, what remedy, but such a one must needes lie downe in sorrow? If the deferring of the soules desire, is the fainting of it, what is the utter defeating of it? when as, not for the present only, but for adoe (for ought appeares) a man foresees his own misery, and must of necessity survive the funerall of his owne happinesse.

Reas. 1. *Branch* 1. Experience of such as want it.

Prov. 13. 12.

For the latter, who doubts of the honour and price of that commodity, unto which, they who have enjoyed it, doe esteeme all as meere drosse and dung? Even all their wealth, beauty, and birth, which yet doe much conferre to a comfortable life. What shall it profit a man to winne all these, and to lose his owne content, in a sweet amiableness of conversation? Or what shall a man give for a recompence of it, if it should be in hazard? Thus will every one speake of this blessing, except he be a foole, to whom the Sunshine is wearisome, for the continuall shining of it (and yet this faire wether may doe hurt, so cannot consent) or such as to whom nothing will seeme pretious, save by the want of it? As for all wise men, they will affirme it; That then which in both the confessions both of desirers, and enjoyers, makes so much for the honour of marriage, justly deserves the joint consent of both parties to ensue and mainteine.

Branch 2. The experience of such as enjoy it shew it to be worth the preserving jointly.

Reas. 2. Th price of this Jewell in her nature, deserves the carefull improoving of it.

Secondly, the very nature of this jewell, the nobility, the praise and price of it, in generall, is a signe of the worth, and how it deserveth the joint care of couples to maintaine it.

it. It may challenge equality with the things of greateſt price, and excellency! Oh thou ſweet amiableneſſe and concord, what may not be ſaid of thee? Thou art the offſpring of God, the fruite of Redemption, the breath of the ſpirit: Thou art the compound of contraries, the harmony of diſcords, the order of Creation, the ſoule of the world: without which, the vaſt body thereof would ſoone diſſolve it ſelfe by her owne burden; as wearieſome to it ſelfe, and fall in ſunder by peacemeale from each other. By thee, oh ſweet peace, and concord, the heavens are combined to the earth, by their ſweet influence; by thee, the earth confines the unlimited waters, within bounds, both earth and waters nouriſh thoſe inferior vegetables; by thee thoſe ſame creatures, nouriſh the ſenſible; by thee, thoſe ſenſible againe returne their food to the moſt noble members of the world, the reaſonable; that ſo the ſpirituall part, which is above the reſt, I meane the inner man, and new creature might by them, for them, and in them all, honour his Creator. Oh thou divine conſent, the ſweet temperature of bodily complexions, the bleſſed union of ſoule and body, the lawe of government to Commonwealths and ſocieties, the band of perfection in the Church, the reconcilement of God with man, the recollection and confederating of all things in one, both in heaven and earth, the life of the family, the daughter of love, ſiſter of peace, and mother of bleſſing. Canſt thou then, who art the life of all things, chuſe but be the honour of marriage? Shall all other creatures know no other marriage band, and ſhall the truly married be without it? Is it ſo ſweet and good a thing to ſee brethren to dwell together in affection, although they cannot alway in place and habitation, and muſt it not needs be more ſweet to them, who are both in affection, and habitation inſeparable? If in diſtance of bodies by neceſſity, yet if it be ſo ſweet, what is it in the neceſſity of each others preſence? All this conſidered, what a joint care ought there to bee in couples to nouriſh it? How ſtupid doe they declare themſelves to be, who doe not feele it? The Beaſts, the Birds, the Plants are ſenſible of it, and ſtrive to put forth themſelves

The praiſe of Conſent.

to

to all mutuall offices of ſervice each to other, for the improving of it, as loath to forge ſuch a jewell, and ſhall married Chriſtians, be ſenſleſſe and careleſſe of it?

Thirdly, that which is honorable both in the coherence and conſequence of it, deſerves mutuall care in couples to preſerve it betweene themſelves. But ſuch is this conſent. For marke, when love hath once combined and incorporated two to one, what an inſtinct doth it breed, and what influence doth it inſtill into each party, for the uſefull ſervices belonging to their place? Each Bee flies abroad to work and carry home to her hive, being once appropriated to it. Even ſo here. Readineſſe and willingneſſe in each party, to his and her office, the man to toile without in weary labour and travaile, and the woman within doores, both without complaint; theſe flow from the geniall conſent of each with other. Hence nothing is thought too much, benevolence, providence, forbearance,, patience, fidelity, ſecrecy; all vertuous offices: The husband complaines not, that the burden lies all upon his ſhoulders, the wife (as weake as ſhe is) mutters not, that her ſicke husband lies upon her hand, and ſpends all from her, like to leave her in want. Both cheereſully goe on, acted by Providence to looke upon a promiſe, and all becauſe a ſecret accord of ſpirit puts them forward to the work. The reaſon comes to this iſſue: That which is as uſefull and gainfull, as its pleaſant, and contentfull is as the dew of Hermon, and the oile upon the head of *Aaron*, in both ſo much graces, marriage deſerves that the married ſhould enſhrine it in their boſomes, and nouriſh it with joint endeavor. *Reaſ.* 3. Conſent hath a Divine inſtinct in it. Pſal. 133. 23.

Laſtly this grace of conſent, is that which brings the Lord himſelfe, to rule and reigne in the family over the married themſelves and all that pertaine to them, then well doth it deſerve the care of all married perſons to joine themſelves in the promoting therof. Its an honour to an houſe to be frequented by the great and honorable: How much more when the Lord of heaven and earth, ſhall condeſcend to dwell in our houſes, to come in, to ſit, and ſup with us? whom ſhould he ſooner doe ſo unto, then to the peaceable *Reaſ.* 4. Conſent brings God into the married.

and consenting? we know that old maxime of Machiavell, if thou wilt reigne, divide: And our Savior affirmes it, If
12.Math.26. Satan cast out Satan, how shall his Kingdome endure? No surely. Satan must cast out unity and amity, if he meane to reigne, that he may bring in hellish discord and confusion. Even so if God will reigne, hee must cast out Satan, that he may bring in union and consent between couples. There is
2.Cor 6.15. no agreement, betwixt Christ and Belial, light and darknes: Then (and never till then) shall religion, prayer, Sabbathduties, holy exercises, love to the Saints be enterteyned, when consent hath taken up the roome of each others heart. So much may serve for Reasons.

A question Answered, Wherin Consent stands.

Answ.

In 3. things.

1

In consent of heart as cheefe Ezek.1.19.

But wherin (may some say) standes this Consent? I answer, By these few heads it may bee conceived, (for the particulars of consent they are infinite, as the occasions of life are:) First in consent of spirit, of minde (I meane) and affection. Secondly consent of speech, or the tongue. Thirdly consent of practice and endeavors. For the first of these; The principle of marriage consent must be rooted in the heart; That each thinke and affect the same things; As in *Ezekiel* its saide of the beasts and the wheeles, that when the one went forward, the other did so, and when the beasts were lifted up, the wheeles were lifted up, for the spirits of the beasts, were in the wheeles. So ought it to be between couples, one judgement, one mind, one heart, one soule in two bodies; the spirit of the wife in the husband, and his in the Lord. That which the flatterer saith in the Cõedy, (the hatred of the name beeing removed) that should the wife say to the husband: Sayst thou a thing? So say I. Denyest thou? I deny it too. And in a word; I am prepared for the nonce to agree with thee in all things, good & honest. What is more beautifull to behold in marriage, thẽ that wherof it is a Resemblãce, I meane, the harmony betweene the Lord Iesus the head, and the members, to wit his Church? Reade the Canticles: See how the Church ecchoeth her husbands voyce, in all he speaks, see how shee pleases her selfe in his comely proportion, attire, gestures! And he againe in hers; how shee depends wholly upon his becke and countenance, joies in his presence

ſence, mournes in his abſence, repozes her ſelfe in his boſome, beeing aſleep, watcheth his awaking, followes after him, hangs upon him in his departing, longs for his returne, and having loſt him, runs after him as one diſtracted, and bewraies her life to be bound up in his, as *Iacobs* in *Benjamins*. This inward complacence, welpleaſing, and welapayedneſſe of couples in each other, is the very quinteſſence of marriage peace, and contentment. As in the myſticall body of Chriſt, we ſee what an inſtinct is in them, to mayntaine their owne beeing in the welfare of each other. All envy, wrath, ſuſpicion, jealouſie, unkindnes, pride, cenſure, and what ſoever elſe ſavoring of ſelflove and ſeperation, beeing odious to them. Each doing his owne ſervice, content with his owne portion, mourning with any that is ill at eaſe, and glad of their welfare.

2 Conſent in ſpeech, neceſſary for the married.

Secondly, this conſent muſt be in the ſpeech and language of them both: Its true generally, but in this point ſpecially, That ſpeech is the diſcoverer of the mind: Looke what the abundance of the heart is, that will vent it ſelfe at the mouth. So the husband and wife ſhould anſwer to each other, as *Iehoſhaphat* to *Ieboram*, I am as thou art, my people are as thine, my horſes as thine. Yea, the ſpeech of each to other, ſhould bee (without flattery) as the glaſſe, to behold each other in. As face anſwers to face in the water, ſo doth a man accomodate himſelfe to his friend (ſayth *Salomon*) how much more the husband and wife to each other? They ſhould even reſemble each the others frame and temper (in the Lord) with all ingenuity. As the beames do repreſent the Sun, in her heat and light: ſo ſhould the ſweet carriage of the wife, argue the body which gives her influence, even her husbands vertues.

2. Kings 3.7. Pro. 27.19.

3 Conſent in common life and occaſions of it.

And laſtly, there ought not onely to be this harmony in preſence onely, but in abſence alſo, even in the way of their Converſation: abroad in company, in duties of Sabbath, of Chriſtian communion, whether together or aſunder, ſuch ſhould be the reflexion of a wives carriage, that all that ſee her, may ſee the wiſdome, thoughts, affections of the husband in her: not a carriage of her owne, as of one ſevered

from his way ſlighting his, as if ſhee were wiſer; but humbly ſubmitting judgment, will and ſpirit to his in the Lord: and where there is any difference, ſo it be grounded, keeping it ſecret, and acquainting God with it, as ſhee did when ſhe felt ſtrife in her wombe, that he might reconcile it, and ſettle it aright in time: For in ſuch a Caſe, diſcreet concealment will far ſooner reduce them together, then open expreſſion of their differences. The actions of the one ſhould bee the ſhadow of the others, yea a modell thereof. As it was once betweene *David* and his new ſubjects, whatſoever liked *David*, that was preſently pleaſing to all his people; they agreed at an haires bredth. This threefold corde of heart, mouth and worke, is not eaſily broken.

2. Sam. 3. 36.

Vſes.

Vſe. 1. Reproofe. Vulgar guiſe of married ones, rude and ruſticall.

I ſhall make theſe three appear better, in uſes of the point, to the which I haſten. Firſt then, what bitter reproofe is this, to the moſt even of ſuch as ſeeme to ſtand to Gods barre and triall? I paſſe by the ruder ſort of barbarous people, ruſticall and profane, (who never yet came into the garden, where this grace grew) ſuch as paſſe their daies, eyther in brutiſh and Nabaliſh churliſhnes, brawling, fighting and quarrelling together; or elſe conſent onely in evill, ſerving each the others turne, according to thoſe vices they are enclined unto, as the world, to rake together portions for their childrē by hooke or crooke, or pleaſures and libertyes, or pride of life, and faſhions, or envious purſuit of their *Enemies*, ſlander, or the like ſins of the tongue. I ſay, to leave ſuch, who would looke for ſuch differences of ſpirit, and temper, among ſuch as pretend great zeale in profeſſion? A man would thinke, when hee lookes narrowly into them, that they are ſet as marks of oppoſition, each to other, then reſemblers of their affections, joyes, and deſires: verely I have often ſeen it (to the ſhame of ſuch I ſpeake it) that among ſome ignorant couples, whom onely naturall likenes of maners, or civill education hath handſomed, there is found more love and accorde, then among ſome ſuch, as daily keep on foot the worſhip of God in their families. Shall I praiſe them in this? no ſurely. I know, the ſorrow which heerby you procure to your ſelves, is puniſhment ſufficient for your folly; But you

The Diſſentions of religious Couples, the ſhame of profeſſion.

muſt

muſt not eſcape ſo: but ſhame you for ſuch contrariety of ſpirit: Many men and women, beeing ſo croſſe each to other, that they thinke this conſent rather a weake and ſeely fruite of a puſillanimous ſpirit, yea a ſhame rather then an honor to their Marriages! And that then they have quit themſelves beſt, when they can whet their teene upon one another, jarring and jangling, and pleaſing their froward, and ill apayde ſpirits, in diſpleaſures and differences. And, can you, or dare you nevertheleſſe, board, converſe and bed together, and goe to the houſe of God, and there heare, and partake the Sacrament of communion, as if there were nothing amiſſe? Can two walke together except agreed? Or do you caſt Amos. 3. 3. arrowes and darts, and ſay, you are in ſport! what villanous Pro. 26. 19. hypocriſie is this, thus to habit your ſelves in ſin, that the cuſtome of it, ſhould make you ſenſleſſe of it, and cauſe a falling ſickneſſe of diſcord, that you know not the way of geting in againe? All day warre and deadly feud, and yet lye down at night, and wipe off each crum, from the lips? Nay, what do ſuch ſave make the Ordinances of God, covers of their ſhame & wickedneſſe? I doubt whether ſuch or theſe, or they whoſe debates breake out into ſeparation, ſo that neither towne nor country can holde thē, are the worſe of the two? I ſay in point of preſumption, though their ſin bee not ſo exemplary. What a pageant is this for the Devill to laugh at? how out of meaſure ſinfull is your ſin? Tygers and Beares have their agreement, and ſhall ſuch diſtempers reigne in the marriages of the religious? Shall fraud and oppreſſion bee found in the ſeate of juſtice? or a froward, waſpiſh ſpirit, in the proper element of peace and conſent. Where ſhall peace be looked for, if you diſagree in marriage? If you war and contend, who ſhould agree? Or, who ſhould go about the families of religious ones, to ſeeke out matches, when as ſuch as theſe, hatch up a brood, by their lives and examples, more fit for the Divell to governe in, then the ſpirit of God which is peaceable? Shall ſuch as ſhould one day, judge the world, (if they bee as they ſeeme) yet be faine to referre the deſperate quarrels of wife and husband, to the arbitrement of friends? By which occaſion, matters growing to be ript up betweene

you,

you, perhaps the coales of Iuniper are blowne to a greater heate, then before, by theſe bellowes, and the hope of accord ſet further off, then it was. Surely, as the corruption of the fineſt bodies, is moſt loathſome, ſo are the contentions of ſuch as ſhould bee moſt quiet, commonly moſt tedious: for ſinne loves to bee out of meaſure ſinfull. So much of this firſt.

Vſe 2. Humiliation to all faulty couples.

Secondly, this ſhould be abaſement, and deepe humbling, to all ſuch couples (out of whoſe breſts this ſinne hath not chaſed away all remorſe and tenderneſſe.) Oh man! Remember, the Lord hath created thee in his Image, made thee as God to thy wife, a man of more ſolid mould and frame, able to beare impreſſions and occaſions of diſcontent. Its the honour of a man to paſſe by an offence: The Lord abhorres thou ſhouldſt weaken thy ſelfe by a wilful oppoſition of a weaker ſex; what a poore victory is that, when thou haſt matched a feely woman! No, thine honour ſtands rather in paſſing by her folly and weakneſſe: not in a curriſh blockiſhneſſe, not in a ſurly ſtoutneſſe, and pride of ſtomack, not in a controlling, imperious carriage, and thwarting tongue; This is to betray thy owne ſtrength, and to outſhoot the divell in his owne bow. This is to ſmite all due honour out of thy wives heart; and, (as oile to the flame) to enflame and provoke her ſpirit, to be ſevenfold worſe. Rather doe in ſuch a caſe, as workmen in colepits uſe to do, when the candle burnes blue, they ſuſpect the dampe to bee a comming, which would ſtifle them, and therefore they ſtrive to get out, who can get firſt, and when the dampe is over, then to worke againe. So, give place to this dampe and diſtemper of diſcord and contention, and when its over, then returne to thy wonted courſe. And, in concluſion, looke to find ſmall fruit of violent ſtriving: For, as *Latimer* ſaid, he that gets the victory here, gaines ſorrow, and he that loſes, loſes peace. The gaines which thou getteſt thou maiſt put in thine eye, and ſee never the worſe: Thou ſhalt repent thee at leaſure, that thou diddeſt not redeeme thy peace upon harder termes, then the curbing of a baſe appetite. Thou ſhalt loſe thy ſweet words, in thy bitterne, thy

Prov. 20. 3.

thy liberty with God, to lift up pure hands without wrath or doubting, ſhall degenerate into feare, barrennes and bondage, thy praiers ſhall be choaked in thy throate, and periſh in the uttering, which thou wert once wont to powre out purely, confidently, cheerfully: Therefore obey this charge of God, and proſper. If the Lord bleſſe not thine endeavor, yet, its better for thee, to deny thy ſelfe, and to waite the iſſue with patience, then booteleſſe to ſtrive againſt the ſtreame. The like I ſay to thee oh woman, Is this a life pleaſing to thee, alway to live like a Salamander in the fire? Is this an Element ſo welcome to thee?

Conſider (poore wretch) how thou degenerateſt from thy creation: Thou wert moulded by the hand of a wiſe workman, to be a tender and yeelding nature, the weaker veſſell; and doeſt thou delight in a ſpirit of contradiction? wilt thou reſiſt thy Maker and thy head, both at once? Shouldeſt thou thinke it an honour, to thee, to carry in thy boſome a proud wrathfull and ſhrewiſh heart, and in thy head a ſtinging tongue? Oh, it were more agreeing to thee, to be melting, milde, and overcome evill with good! If this ought to be done to an enemy abroad, that if he need, thou ſhouldeſt cloath him, feed him: If to him who reviles thee, thou ſhouldſt returne good language; if to him who would take thy cloake, thou ſhouldſt caſt thy coate alſo (to ſhew how meeke thou art) that ſo thou mightſt bee like to thy father, who doeth good to the evill: what then ſhalt thou doe to thy husband, that thou mightſt reſemble the Lord Ieſus his tenderneſſe to his Church, whereof thy marriage is a ſhadow? As thou wouldſt that Chriſt ſhould handle thee, ſo do thou oh man, handle thy wife, and thou oh wife, thine husband! Goe together (as once a couple did, being convinced by their Miniſters reproofe,) and breake heart each in others boſome, confeſſe how farre you are off, from your firſt frame, what diſhonour to the goſpell you have beene, and wofull joint enemies to that joint and mutuall peace which both of you ſhould have hatched and nouriſhed betweene you: Beſeech the Lord to ſhed his love and ſpirit into your boſomes, his peaceable, amiable, quiet

The duty urged.

Luk. 6. 27. 28. 29.

ſpirit, which can turne your ſwordes into mattocks, and ſpeares into plowſhares: who can make the oxe and the lyon, the beare and the lambe to feed together, that is, take out your felneſſe, and put into you an heart of Amity and conſent. Then ſhall you bee another while for the honor of that Ordinance with equall endeavors, which all this while you have ſo reproched.

Vſe 3. Admonition.

And thirdly, let it bee admonition unto both parties; and firſt, let mee ſay this, Enter not into marriage, in a confidence of your owne ſtrength when couples firſt meete together, youth, ſtrength, and carnall Confidence upon their owne meanes, with fleſhly content each in other, makes them dreame of a dry ſummer, and thinke I ſhall not be mooved; It will be alway hony moone with me: as if the bitternes of an unquiet heart were paſſed away. But poore ſoules! you know no more your owne ſpirits, then *Hazaël* did, when hearing the Prophet telling what a cruell wretch he ſhould proove, he asked, Am I a dog? to do ſuch things. You dawb with untempered morter, which will fall off in froſty wether; But, when experience hath ſchooled you, and ſhewed you the diſcontents of marriage, and with what bitter ingredients, ſin hath poyſoned your hoped ſucceſſes; whē husband prooves an unthrift, wife an ill houſewife, buſineſſe in the world croſſe and left-handed, when alſo cares, feares, loſſes, charge of children, ſorrowes of the wombe, and nurſery, bad children, debts and ſtraits come upon you at once, (none wherof you have grace to prevent) oh then! you ſee that your firſt merry meeting will not beare off all aſſaults. And yet, what ſhould I ſpeake of ſuch things? when a baſe heart in the middeſt of all contrary mercies, pamperd with the creature, but wickedly proud and unthankful, can and oftner doth cauſe this woe to couples, more then all adverſity! Oh, this canker growes out of bleſſing, oftner then affliction! wherfore, enter this eſtate, with ſelfdeniall! humble your ſelves, bee as Ephraim, who was as an heifer unuſed to the yoke, but after, he repented, and ſmote upon his thigh: Do you ſo before hand, and beg armor of God for the hardeſt: boſt not of the beſt, ere you put off your harneſſe: the beſt will alway ſave it ſelfe.

1. Bee not too confident of your ſelves in a temper of marriage.

2 King 8.13.

Ier 31.18.19.

Secondly,

Secondly, know this, That although the Lord should free you from such disasters, yet marriage of it selfe (without speciall grace) will try of what mettall you are made. Even meer continuance of time, Custome and usuall society, will (by corruption) procure a fulsomenesse, & satiety, yea a wearinesse of each other. Acknowledge therfore that this frame of your marriage will not stand alone, it needes daily props, to keep off an impatiēt spirit! For why? The meer spirit that is in you, lusts to envie; enclines to crossenes, elvishnesse and self willednesse of spirit, when as yet there is no vexation without to cause it. What need is there then to ply the Lord with prayer, for the sweet uniting of your spirits, and calming of your hearts? That the peace of God passing understanding may fence or (as the word is) beleaguer and hemme in your soules (or as a garison keepes a towne safe,) may preserve them with the knowledge of God, and possesse them in patience; Alas! let all your whetting and provoking each other, be reflected backe upon your owne selves, fret with indignation, against the Roote within, purge out that leaven; and then your hard hearts shall melt into teares, for each other; spend your time of jarring, in prayer and earnest request to God, for mercy and pardon: That he would take off your rough edge, and make you polished and squared stones, to couch in the wall of this building: which before could lye no way. Oh! the Lord (for ought you know) may make you blessed meanes of each others conversion, that you may blesse him, that ever you met, who so oft have cursed your owne eyes, for seeing each other. Let the fruite bee as God will: sure I am the crosse of an uncomfortable yoake should perswade you rather to spend all your life in prayer then in Rebellion. For its better (if it must be so) that God delay your desires, whiles you are praying, then whiles you are sinning, and stopping the course of prayer.

Caveat 2. Pray for this sweet gift of Calmenesse & Amiablenesse.

Phil. 4.

Luc. 22. 19.

Thirdly, put on the Lord Iesus, and he shall so furinsh you, that you shall not need to take any more thought, how to fulfill your base lustes any more. Put him on, in his long suffering, meeknesse, bowels of compassion, as the Apostle speaks: which will not only prevent those evills of an un-

Caveat 3. Put on the Lord Iesus his meeknesse.

quiet, and unſavory ſpirit, through a well apayde heart: but,
Rom. 12. end. Coloſſ 3. alſo will teach you to beare and lie under your Croſſe, and to bee as God will have you to bee. Fight not againſt God, but put on the Armour of peace, as a Breſtplate, to beare off all the darts of diſtempers. If the Lord will not be entreated one way, ply him another: Remember an heart armed with holy Reſolution in this kynd is ſhotfree, and able to conquer a city. The patient in ſpirit, is better then the haſty, and the end of a thing is better then the beginning. Patience carryes with it, halfe a releaſe, it is (as it were) boot in beame. If then, thy wife and thine husband cannot be wonne to conſent, yet, if thou canſt poſſeſſe thine owne ſpirit, thou ſhalt conquer hers. The beſt victories are by yeelding in this kind. Strange is the nature of a quiet ſpirit: it muſt prevaile at laſt, becauſe it will wayt, till it have no nay. But eſpecially, it hath this power in it, to quench any fiery dart, far better then any reſiſtance, and wrath. If Cannon ſhot light upon thē Wool-packe, it loſeth his force: but if upon a ſtone wall, it batters it to peeces; and a ſoft anſwer puttes away wrath. Bring Ieſus into this ſhip he will allay all the waves: bring
Mark. 4 39. this *Arke* into the campe of debate, and it will make all whiſt
1. Sam. 4. 5. and quiet: when the Whirlewind ariſeth ſuddenly from the heart of an unquiet man or woman, and like to that tem-
Iob. 1. 19. peſt *Iob* 1. aſſaults every corner of the houſe to ruine it; yet, if this ſpirit of a ſoft voyce encounter it, all wilbe ſoft and calme on the ſudden. The cauſe why the houſe of *Jobs* children fell downe, was, becauſe it was ſuch a wynde as beſet on every ſyde: So it will fare with thee: If when one wynd is ariſen in the houſe, thē by & by another be up in the other corner to reſiſt it, woe to that houſe. Then is the ſeaſon of thy Calme O husband, when thy wives heart is up in heat: and then of thy quiet hert (ô wife) when thy husband fumes & ſtorms. But if both be up at once, be thou (ô man) the wiſer, and ſay, Its now out of ſeaſon for mee to meddle. Elſe thou wilt throw downe thine houſe, and deſtroy thine own peace. The ſecond blow makes the fray: therefore while the cloude is as a mans hand, little in the entry, give over betymes, ere it
1. King. 18. 44. cover the whole ſky: & cauſe ſuch a tempeſt, as cloudes when they

they follow raine, which is a continuall dropping: and make ſicke wether for adoe.

Fourthly, if the Lord exerciſe thee with this following croſſe, beware leſt thou forſake his way, and through tedious diſcontent, conſult with fleſh and blood, to uſe carnall ſhifts. It is not thy violence, to go to worke by ſtrong hand, to beare downe thy wives ſtreame, by a ſtronger one of thine owne; by eyther threats, or much leſſe blowes, (a baſe remedy, and which I wonder ſhould eyther come into any wiſe mans thoughts and pen to advize, or heart and hand to practiſe) or any other Policie of ſhame and diſſwaſive, which God hath bleſſed to effect it. If he had, it had ſurely more prevayled, then it hath. No, its the onely victory of heaven and grace; whatſoever fleſhly Wiſedome, and raſhnes or device of man, hath or may practiſe in this kind, I ſpeake not: extremities may plead excuſe from the greatneſſe, but not the realnes of the ſin. Nor yet do I deny but that a carnall way (for the preſent) may helpe againſt the preſent occaſion. As I heard lately that a man put to his wits endes, agreed with his friends in London, that dwelt neer, it ſeemes, that when they heard the Drumme ſound from his houſe, they ſhould all make haſt to take his wife in her ſcolding veine, and ſo ſhame her. So they might cut off a finger, but who ſhall mortifie the ſpirit? ſurely the Drumme comes ſhort of that cure, and a woman will ſcorne to yeeld up her weapons at the ſound of ſuch a charme. No, alas! As the Popes bleſſing makes no Armour of proofe: ſo neither is any Medicine of mans deviſing, ſhrew, or ſcold proofe: for a ſuddeyne they may pleaſe by their violence, but at time of yeere, the maladie will have his courſe. To this, I might adde a contrary extreame of carnall wit: That husbands thus matched will ſeeke to flatter and demerit their baſe wives, ſerving their owne wills, bee they never ſo waſtfull, and proud: ſuffering them to be all in all, to carry all the ſtreame, and to throw houſe out at windowes, and all to winne them to ſome indifferency, ſlaviſhly ſubjecting themſelves to their uſurping, and domineering ſpirit: They (forſooth) muſt buy, ſell, let, hire, take all, and pay all, ſtaving off their husbands

Caveat 4. Renounce not God to uſe Carnall ſhifts.

from intermeddling, ſave at their owne curteſie, what they ſhall weare, ſpend, or carrie in their purſe: Others, will redeeme their peace, by caſting all the tacklings into ſea; let their wives jolly and ruffle it out in what maner, meaſure, or Companies they themſelves pleaſe to ſpend at their pleaſure, keeping their husbands at a becke: yea, ſuffer them to keepe and harbour Varlets under their noſes to defile their beds and family with filth and baſtardy: and all that they may bee rid of unquiteneſſe. And when upon theſe tearmes, they have bought repentance too deere, then they muſt either die in ſorrow, or live with baſenes and diſhonour. In general I like your patience (for ſome yeelding doth well) if limited: But, your cowardly, baſe heart, diſtruſting Gods waies and method, except you releive your ſelves by ſinning, that I abhorre, and affirme the remedy to be farre worſe then the diſeaſe.

Caveat 5. Keepe each party the bounds of his place.

Fifthly, I warne all couples, that they runne not beyond the bounds ſet them by providence, to intermeddle with the affaires concerning each other. Its the folly and boldneſſe of many women, to be ſo curiouſly prying and pragmaticall, about their husbands matters, (which concerne them not to buſie themſelves about, but to reſt upon their fidelity, except they ſee juſt exception) to be ſo inquiſitive into their actions, companies, and occaſions, ſo jealous of them (unjuſtly) that, although I allow not of the effect, yet I ſay, its a juſt provocation to the ſpirit of a wiſe and innocent man, to differ from his wife. And againe, many foppiſh husbands doe ſo intermeddle in the Element, and about the peculiar emploiments of the women, taking upon them the menaging of their Cookeries, their dayries and houſewifery, as if they muſt have an oare in each boate. What wiſe woman would not break into a mixt paſſion of fulſome indignation and contempt? What husband would not bee carried to extreame diſcontent? God hath appointed their ſtation to them both, the one, without, the other within: leſt by idleneſſe and ſloth, they wanting their ſeverall workes, they ſhould waxe unſavory, and lie open to forraine vice: But this is to turne the ordinance topſy turvie, and in

ſtead

ſtead of not doing, to overdoe, and cauſe diſcord at home. Therefore keepe your ſtation: provoke not each other, which gives occaſion (oftimes) of that mutuall curioſity. Mutuall conſent will not conſiſt with mutuall ſatagency in this kind. To this, I might adde another caveat, againſt the darkeneſſe and cloſeneſſe of carriage of couples, each to other, which doth breed this evill ſpoken of. For, though each party is to be truſted in his or her owne ſphere, to act and deale: yet neither muſt forget other, to beare an equall ſhare in the common welfare; and therefore, to conceale themſelves and walke aloofe as in the clouds, one from the knowledge of the other; as never to impart their mutuall affaires, never to communicate together, or conſult each with other, what is it, but a deſpiſing of that equipage, and equality which marriage claimes? what is it, ſave provoking of each other, to turne a mutuall ſpirit, into a private one? To turne equanimity of love (that thinkes no evill, but conſtrues all in the better ſenſe) into jealous ſuſpicion? what imports it, ſave that their waies are unthrifty and unhappy, ſo that they are loth to diſcover them, till all be too late? And then at laſt, endleſſe broyles grow upon ſuch affected ſecrecy, and a neceſſity of violent ſparing, leſt all ſhould periſh: both extremities, to be ſhunned by all wiſe couples.

Sixtly, as the Proverbe ſaith, take not counſell in the combat: for then, there is no ſeaſon for counſell, then the ſpirit is in the power of paſſion, and temptation preſent, as a bowle running downe the hill, is in the power of the deſcent. Take counſell therefore before, and uſe thy skill in preventing that which is hardly endured. Obſerve thy husbands frame oh wife, and thy wives oh husband: Study each others natures, and count it thy wiſdome and vantage, by that thou ſhalt eaſily gueſſe, both what may provoke & alſo prevent it; and, what may both content and ſo procure it: But they who let all goe at ſix and ſeven, ſuffer the upper milſtone to runne upon the nether, they may bee ſure the divell will ſee there ſhall want no corne, and then there will be grinding. Studious ſhunning of occaſions, with wiſdome and pious

Caveat 6. Bee prepared for the hardeſt, before.

pious caution, hath in time, wrought many an unquiet heart to ſome calmeneſſe; except there be ſo curſed and churliſh a nature, as delights in diſtemper, even to chuſe, and would rather die fighting with it owne ſhadow then be at peace.

1 Sam. 25. I ſay, when a *Nabal* ſees an *Abigail*, watch her opportunity, loath to provoke him in his madneſſe, willing to hold off whatſoever might diſquiet, and further, what might pleaſe and ſatisfie: how can he, but at laſt breake his heart in her boſome, and ſay, come my deare wife: thou art more righteous then I: for I have ſought thy griefe, but thou haſt overcome me with thy wiſdome and meeknes; thou haſt heaped hot coales upon the head of a froward husband, and made me aſhamed to behold the ugly hieu of my paſſion, in the glaſſe of thy meekneſſe and diſcretion. And this for Admonition.

Vſe 4. Exhortation to the married to uſe cordiall Conſent.

The laſt uſe briefely ſhall be Exhortation. Strive, all ye husbands and wives, who ſeeke to live in godlineſſe and honour, to eſtabliſh mutuall amity in your ſpirits, and conſent in your converſation. Alas! husbands and wives ſhould be as two ſweet friends, bred under one conſtellation, tempered by an influence from heaven, whereof neither can give any great reaſon, ſave that mercy and providence firſt made them ſo, and then made their match; Saying, ſee, God hath determined us, out of this vaſt world, each for other; perhaps many may deſerve as well, but yet to me, and for my turne, thou excelleſt them all, and God hath made me to thinke ſo (not for formality ſake to ſay) but becauſe it is ſo. When I conſider, that, we are not met onely, but met as we ſhould doe, not as many miſmatcht ones are, meeter for ſome other man and woman, then each for other; ſo that we can ſay as he in his Motto, what we are, we would be, and would be no other then we are; the onely meet ones, for one another; oh then! how it raiſes up my ſpirit to admire and magnifie Gods diſpenſation! Oh, if it were thus, how ſweet were it to ſee married ones to live together! As the Arke carried by the power of God, above the higheſt mountaine in the world, fifteene Cubits, ſo ſhould mercy carry them above all contentions and garboiles, that they

ſhould

ſhould know no ſuch. As they ſay the tops of ſome high hils are above the middle region, and ſo above all thoſe vapors offroſt and ſnow, and wyndes which inferior groundes are infeſted withall: ſo, ſo ſhould theſe bee above far worſe: and behold others beneath, moleſted with ſuch things, even with wondring at their happy eſcape. And as all the hills and dales, which make the parts of that earth where they are, unequall: but cannot hinder the roundneſſe of it, becauſe the circular figure of the whole, ſwallowes up all particular uneevenneſſes, into it ſelfe: ſo ſhould thoſe paſſages of unequality betweene couples, here and there paſſionate heates and diſſentings each from other, be drowned in this conſent, ſo that they ſhould vaniſh as cloudes without rayne and ſtorme, though not without ſome darkneſſe and lowring.

And, if ought did befall otherwiſe then meetly, how ſhould each outſtrip the other afterward, in humiliation and Repentance! Oh baſe wretch (ſhouldſt thou ſay) ſhould I bee weary of welfare! Should I returne to nouriſh ſecret poyſon in mine heart, to hazard my precious peace? and ſhould I venter all upon a caſt, to try whether mine bee mine owne, or not? Shall one dead fly defile a whole box of precious oyntment? No farre bee it from mee to forſake my fatneſſe and ſweetnes, by which I have cheriſht the heart of God and man, of wife, of husband, (like that bramble exalting it ſelfe above the trees) to beare up my ſelfe above, againſt each other, by confuſion and diſcord? No: Farre bee it from us, to ſuffer the noyſe of Hammers, Sawes, or axes to bee heard in our Temples hereafter! wee were ſquared in Gods mount by his workmanſhip, not needing now any ſuch edgetooles! Rather let us be like him, who was typified hereby, whoſe voyce was not lifted up, nor heard in the ſtrets, who never trod upon a bug or worme to kill it, brake not the bruiſed reed, nor quencht the ſmoking flaxe. As he the head of his Church, is to his Church, ſo will I bee to my ſpouſe and beloved, amiable and conſenting. Enough to marriage is the neceſſary unavoydable greefe of it, ſuch as muſt be in it by Gods allowance, for triall: I will not ſeeke to adde needleſſe to neceſſary, but pull away, as much as I can: and

What is to be done by both after a difference, even to repent and be humbled.
Iudg. 9. 9. 13.
1. King. 6. 7.

Eſay. 42. 3. 4.

when the needleſſe is takē off, then ſhall the neceſſary be the
M th. 18.7. better born. Offences muſt come: occaſiōs wil ariſe: Pharao's
owne privy chamber cannot be free frō frogs, aſwell as other,
Exod. 8.3. common mens: & the ſweeteſt May-moneth may have froſty
mornings, and cold evenings, yea there wilbe ſad dayes and
ſorro wfull affronts at one time or other; able to affront the
moſt peaceable: But the peace of God and marriage, which
Philip. 4.7. paſſe underſtanding, the peace of Conſcience and family,
running in a ſtreame together, will keep the heartes of the
good, ſo firme, and ſtable, that they will loſe their willes
and humors ten tymes rather then this jewell: And if, when
all is done, there muſt ſome dreg of old *Adam* cleave ſtill,
it ſhall not bee for hurt, all ſhall turne for beſt to the peace-
able, to ſcarch all which is in their hearts, to keepe them
humble, to exercife ſelfedeniall, and to teach them, that
the beſt marriages upon earth muſt have their eyeſores, leſt
we ſhould ſay its good beeing here, for the beſt and pureſt
peace wilbee in heaven, where there ſhalbee no ſuch relati-
ons as theſe, but all fulfilled in our eternall conjunction with
our head the Lord Ieſus. Alſo it muſt teach them, even when
the weather is moſt contrary, yet to imitate the skill of the
Marryner who will not ſtrive againſt the wyndes, but rather
coaſt, and fetch a compaſſe, to gaine ground and further his
travaile.

Concluſion of this mayne duty. And ſo I finiſh this laſt of theſe mutuall duties of the mar-
ryed, which is conſent. Enſue peace with all, eſpecially
with your ſelves: Ground it in that peace with God, to par-
don and accept you: and this will be as the ruſh growing
in the mire, a peace alway maynteind by a better, never fay-
ling. Walke according to this rule, and the peace of God
ſhalbe with you. Try no carnall concluſions, tempt not God,
be not weary of welfare. Though it ſhould turn from you, yet
follow, & take it by the lap of the garmēt; hold it faſt; its the
free-ſimple of good couples: Let it rule & overrule, to forgoe
any thing rather then it. They who angle with golden hooks,
had need looke to it, leſt if they loſe their hooke, all
their catch equall not their loſſe. And ſo doing, conſent ſhall
make your marriage honorable, till it bring you to enjoy that
peace

peace and bleſſed conſent of Saints in glory, which ſhalbee a perfect ſweet without any bitter, a life without end. And ſo much alſo for this Chapter: and for theſe 4. Duties mutually concerning Mariage, for the preſerving of the integrity and comfort therof.

CHAP. X.

Returne to the Perſonall offices of each party. And firſt the husband. His firſt duty handled, To bee a man of underſtanding.

HAving handled the joint duties of both, we come to lay down the ſeverall duties of either party in marriage: And what great difficulty will there bee in this latter, when the former is once ſetled. As in a fagot, each ſticke is kept ſtreight and whole, while the band holdes: ſo, let the married parties once be united in the former duties which ſtande in equality: it wilbe no difficulty to mainteine theſe which are peculiar. When as once the retreat of the armie of ſouldiers is made ſure: ech ſouldier fights merrily in his ranke. So heere the maine worke being diſpatcht, & mutuall ſecurity being given & taken each from other, of religion to God, of love to each others perſon, of Chaſtity to Bodies, of Conſent in the life and whole courſe, what hardnes can there bee in the reſidue, for particular offices of each other? The nave of the wheele being ſtrong, the ſtaves well faſtned: how eaſily will the wheele and orbe of it run, and what a ſweete current will there bee in the ſame? Touching the particulars then firſt of the man, then of the woman (for both muſt manage this common ſtocke of honor by their perſonal induſtry.) The mans firſt dutye, is, to walke as a man of underſtanding with and before his wife: that is, ſo to abeare himſelfe, that he may ſweetly ſtrike into his wyves ſpirit a due reverentiall love and eſteeme of his perſon and Headſhip, for the vertues of an husband: ſuch as may ſatiſfy her

Coherence of the points.

First Peculiar duty of the husband to be a man of underſtanding.

her to bee a meete guide of her life, by his gravity, ſtayednesse and Prudence of carriage. That her heart may tell her in ſecret, myne husband is indeed a man of underſtanding. An husband, who would ſave the ſtake of his owne honor, ſhould ſet downe that for his Maxime, let not thy wife deſpiſe thee: for if once the womans heart deſpiſe her husband, the whole frame of marriage is looſed. This is *Peters* counſell to husbands: Likewiſe ye husbands dwell with them, according to knowledge, or underſtanding: he ſeemes to contract all the worke into this comprehenſive rule, in a generall ſenſe; as if any branch might fitly be deryved from it: But here I take it for the firſt ſpeciall gift of the husband, as an head. He that hath a good head-peece, is a man of good underſtanding and judgment: (thats the peculiar vertue of the head) for as its the higheſt of the members, ſo it is to leade and guide the inferior powers of the ſoule & the members: In the heade is the eye, which outwardly leadeth the latter, as the braine and wiſedome is within, the which guides the former. In that ſemblance is this gift of underſtanding, the moſt peculiar to the head, the husband: the wife muſt follow, as the will and affections, and members do follow the judgment. There need be no more proofes of the point, reaſon convinceth it ſufficiently.

With this is?

1. Pet. 3. 7.

Particulars wherin it conſiſts.

The greater queſtion is, wherin this Duty of underſtanding conſiſts. For the anſwer wherof, I thinke (as he once being to teach the art of Memory firſt would teach the art of forgetfulneſſe) it were beſt to ſhew what it is to walke as a man of no underſtanding, and then the poſitive. Firſt then to walke underſtandingly, is not to walke aloft in the pride and vaine conceit of thy ſelfe, ſaying, to the wife, as he walking in his pallace, Am not I great *Nebuchadnezzar*? So, Doſt thou not know (wife) that I am the head, & ſet above, made to rule? That thou art made of my rib, and for my uſe, and not I for thyne but for mine owne ends? yes, I will have you to know it too, that I am a man by my ſelf, and am able to menage a woman better then ſhee. Nay, firſt learne to underſtand thy ſelfe, ere thou proove a man of underſtanding to thy wife. A man of underſtanding, is (as *Salomon* ſpeaks)

First in what it conſiſts not. Dan. 4 30.

1 Not in an high ſpirit.

ſpeaks) of a coole ſpirit, not a proud, inſulting and domineering ſpirit: he that is ſuch an one, had need of ſuch a woman as to his coſt, may teach him to underſtand himſelfe better. Firſt learne to rule thy ſelfe, if thy will be too ſtrong for thy wit, & thou art hurried by thy luſt, againſt thy knowledge: As the Apoſtle ſayth of another, he that cānot rule his own family is much leſſe able to rule the Church of God: ſo, he who hath not underſtanding enough to rule himſelf, is very unfit to rule a woman. That husband, who ſtandes upon it, that he will Lord it and bee all in all, beare ſway over his wife, as his underling, and who ſhall controll him? may perhaps (when Miſtris Experience hath well awed and tawed him, repent of his lording it, and wiſh, his underſtanding had lyen another way. Adde to theſe, ſuch as wilbee ruled by no other mans counſell, ſave their owne, and yet have little of their owne neither (a true marke of a Foole) but raſhly ruſh upon their dealing, and affayres, ſaying, What I doe, I will do, what I have written (as he ſayd) I have written: my will ſhall ſtand for my Law; proove it for better, or for worſe, I am reſolved to doe as I liſt and what is a mans libertie, but licence, to live, to ſpeake, & go to worke as him liſts without controll, as they, Pſal. 12. Is it not lawfull to doe with mine owne, as I liſt? If I give all I have away, who ſhall gainſay mee?

Pro. 17 27.

Tim. 1. 3. 5.

2 Not in a raſh ſelfwilledneſſe Ioh. 19. 22.

Pſal. 12. 4.

So againe, this is no underſtanding, for an head to get ſome ſhreds of religion by the end, or to be able perhaps to ſpeake of a Sermon, or to pray, or reade a chapter (which yet many ſuch do not) or keepe ſome ſhew of a Sabbath; But, to neglect all the practice of his knowledge in his life, to expoſe himſelf to all looſenes of carriage, baſenes of example, living within doores curriſhly, ſpitefully, without doores ſhiftinglie, cunningly, deceitfuly & offeſively: Moreover neither is this to be amā of underſtanding, to ſeem to give way to good counſell, to hearken and nod to good adviſe, to give faire wordes; you ſay wel indeed good ſir, & ſpeake to very good purpoſe, to ſhew no verball reſiſtance; For of this ſort there are many, who yet have no power at all, to amend: but having prayſed the man, yet turne their backes, and doe as they did before,

3 To know but not practiſe.

4 Not to give way to good Counſell, but no following it.

fore, not ſtirring an inch. They moove upon their center, as the windmill round about, but ſtirre not one hayre from it: Oh (ſayth one,) a very facile man, and eaſie to be handled! True, but harde to be changed: he hath a tricke for you, worth ten of a rebellious refuſall: for he will ſay as you ſay, but doe as he liſtes. To end, neither is it any marke of an underſtanding man, to be able to give counſell to others, either in Gods matters, or the world, or, to make others to ſay, Oh! this man is of great parts, and deepe underſtanding, ſee what wiſedome and experience he hath gotten! wheras all this while this wiſe man, whoſe head is aloft in his counſell to others, falles into the ditch for lacke of taking counſel himſelf. He cannot guide his owne way, nor order his owne converſation aright. In generalls he is very free and full, becauſe he is carried onely to the object of truth and judgment, till you come to particulars, and then occaſions of his owne profits, will, pleaſure or eaſe and ends doe ſo hamper & enſnarle his ſpirit, that this man with his great underſtanding becomes a very foole, for lacke of a ſpeciall wiſe heart to apply knowledge to his owne occaſions: as *Sampſon* was able to judge *Iſrael*, but his luſts and paſſions caſt him out of the rule of himſelfe. Theſe then, and the like argue no man of underſtanding.

5. Not to give Counſell to other, and not to himſelfe.

Second branch what is to bee a man of underſtanding. 1 King. 3.7.9.

Secondly therfore, he is a true husband, and a man of underſtanding, who firſt hath denied his owne wiſedome, and is abaſed before God in the privity of his owne wants, and inability to manage this great affaire of Marriage, or to walk before his wife, as a man of underſtanding. To ſay of this, as *Salomon* did of his Government, who am I Lord, that I ſhould walke before this great people? To ſay as holy Agur did, Doubtleſſe I am a foole, and the underſtanding of a man is not in mee: *q.d.* I have not halfe the wiſedome that a man of my condition had need of. I ſay its one ſtep to an husbands underſtanding, to be convinced of the defect and diſproportion of his abilities, to guide the way of marriage. To thinke of it neyther ſo highly as if it were above his poſſibility to atteyne, nor ſo low, as if he had enough and to ſpare for it. *David* being nominated to be *Sauls* ſon in law, did not vaunt himſelf

1. To renounce our owne underſtanding. Pro. 30.2.

himself in his abilities (as *Absalon* after did, but) sayd thus, Thinke you it so easie a thing to stand in this relation? And *Abigail* a woman affirmed by a judicious man, to bee of great counsell and understanding, yet thought not her selfe so: but beeing sent for, to be *Davids* wyfe, answered, *Alas!* I am more fit to be an handmayde to wash the feete of the servants of my Lord! I say this holy humble diffidence in our selves, is a surer marke of an understanding man, then the former. Especially when the sense of a mans nakednesse, carries him to God, to pray (as he did) oh Lord, I beseech thee, give to thy servant an understanding heart! This pleased the Lord well, that he asked this onely, not other matters for his owne ends, long life, riches, honor: so, if thou sue to God for such an head peece of wisedome, as might guide thy mariage course aright more then for welfare and jollity in the world, its a signe that the cheef thing is more prized, then the inferior. So secondly to be a man of understanding, is, to bee a subject to God himselfe, ere thou undertake mastry over others: To say with that centurion, I my selfe am under Authority, I come to the bar my selfe, and give accompt of my head ship; I am fellow servant with my wife, and I have a Master in heaven my selfe: it behooves mee to use my headship sparingly, not to Lord it, least I be scorned my selfe, for taking upon mee in that office which hath more service then worship tyed to it: my Rule over my wife is not imperious, but royall and Princely, not over an underling, but copartner with an equall: so that, if with all my understanding I can bowe my wives will, by a milde perswasion, not by austerity, I have quitted my selfe well.

1. Sam. 18. 18.

1. Sam. 25 41.

2. To be first Subject to God, and so to govern others. Matth. 8. 9.

Thirdly to be of understanding, is to be more sensible of the burden and worke of Marriage, then the honor of it. I say, to apprehend what cost and care belongs to my wives soule, how to mould it unto true lowlynesse & meeknesse for God; (which is of great price with him) to instill the principles of Christ and selfdeniall into her, (or to nourish them if already instilled) to cause her to see into that scope and view of Religion, which, is the change and subduing of her will to God. Oh, what a worke is this, and who is sufficient for

3. The third. To be more sensible of a burden then of an honor.

for it? were it but to menage her outward man and carriage towards my selfe, towards her children, in her family, and before others, in point of subjection, love, and wisedome, oh it exceedes my understanding! it exercises mee with more thought then all her portion contents mee! Oh! I must carry her to God, and commit her to him, to be trained to this great busines! Lastly to bee a man of understanding, is yet a

4 To be qualified with a Spirit of all sorts, as occasion requires

point of further extent; For such an one, is of an excellent spirit throughout, a man framed by God within & without, with a spirit for marriage, a spirit of cheerfulnes, discerning, diligence, dexterity to devise and dispatch also, humblenesse, courage, and patient enduring. By these, such an one first orders his owne personall way of religion, conscience before God, conversation in tongue, dealings, and example before men: Then nextly he walkes before his wife, as a wise man ought: And, he attempts not to rule others before he have got the upperhand of himselfe; But, having begun (as Physitians doe sometime) to try conclusions upon himselfe, then he prescribes to others, I say that these and the like Graces, concurre, to qualifie a man of understanding in point of Marriage; as (God willing) in the sequele, shall more fully appeare.

Particulars of this generall, two.

For which purpose, let this further be enquired into, in what mayne things consists this vertue of an husband, walking as a man of understanding toward his wife? I answer. In these two, first in matters of God, then in such as concern the married relation. Both these will procure and maynteine the honor of marriage on the husbands part: and, the contrary, will proove dishonorable. For the former, I will here

1 It appears in matters of God.

touch it only so farre as the purpose of the point requires: And first, it is requisite for the husband to handsell his understanding with the matters of God. That he count it his crowne, first, to seeke the Kingdome of God, and that for it selfe; and from the savor therof, as one well grounded in the Scriptures, to be able to expresse his knowledge to his wife till she conceive the like: And, having so done, that he set himselfe to walke accordingly towards his wife, both in the generall, to instruct, admonish, comfort, resolve, support her,

and

and in ſpeciall in all private or family duties, to be her mouth to God, and to preſent to him the wants and petitions of all that depend upō him. Both indeed ought to know, they have ſeverall ſoules to ſave, and not to wrap up themſelves in one anothers grace: Both ought to be a ſpirituall body of Chriſt, annoynted which his prophecy and Prieſthood: yet, as the man is the Image of God in ſpeciall, and her head, ſo ought the Conſecration of God to reſt upon him, in more abundance then upon her: that ſhee and all the reſt may be repleniſhed therewith. So that he (for his part) muſt be as her Prieſt, and his lips muſt preſerve knowledge for her: To give ſome two or three inſtances of this point. Firſt for the diſcharge of family duties (wherof I have ſpoken before) he muſt purchaſe for himſelfe an horne of oile, not onely (as one ſaith) for his veſſell to be ſavory, but for his lampe to ſhine. My meaning is not to force ſuch knowledge upon him as is miniſterial, exact for degree (God requires no ſervice beyond the ability and Talent received, be it one or three) Its not required that he be an interpreter of the Scriptures; that he gather punctuall doctrines, to cleer doubts & objections, or to make diſtinctions & applications beyond his calling: & object: This were but to make the Family duties a ſtall to vend himſelf upō, & to pride himſelfe in his parts & endowments (as many have done ſo long,) while at laſt thinking themſel. too fledge for their owne neſt, they have boldly leapt out of their ſhops & Trades, into the pulpit, thinking themſelves as meet to preach as the moſt able Miniſters; no, in no ſort: (I krow there is difference in men for their skill and underſtanding in matters of God, and for ſobriety and humblenes of ſpirit, whom I much honor, and deſire not to trench upon, or diſcourage any Governors in this kynd, eſpecially in ſuch a profane world that runs a contrary ſtreame:) But impartially I deſire to utter the truth by ſo juſt an occaſion: and this I ſay, Its enough for a private perſon, to inſiſt upon ſuch points of doctrine, and eſpecially of Catechiſme, as he hath by his carefull attention, heard in the ordinary courſe of the pubblique Miniſterie handled; to cull out ſuch, and to impart them to his wife and family, in a familiar manner,

Inſtances where in.

upon confeſſed groundes, and upon eaſie texts: whoſe ſenſe and ſcope is plaine and undoubted; therupon, faſtening ſuch exhortation, admonition and watchwords as beſt befit him to utter who ſhould be beſt acquainted with the ſtate of ſuch as are under his roofe: rebuking ſin, preſſing duty; but otherwiſe as for texts of darker nature, abſtayning from them, and leaving them to a publique gift of interpreting: which is abler to rectifie judgment, and anſwere doubts, and ſettle the conſcience.

Secondly, he is to apply himſelfe to his wife, as a man of underſtanding, in the private way of her ſoule, helping her out of her feares, anſwering her doubts and queſtions according to the light he hath received abroad, to reconcile their timorous and ſcrupulous ſpirits to God, by the promiſe, ſo oft as they ſtagger, & to enlarge them with thoſe comforts, to acquaint them with ſuch directions for their walking with God, as themſelves have had experience of in their afflicted conditions, to fellow-feele them, to be afflicted with them, to conferr with them about their growthes or decayes, their ſlips and recoveries, and ſo about the fruite of their both publique and private worſhip and ſervice of God: to ſatiſfie them in any ſuch difficultyes and dangers as they meet with, and ſo to helpe them aſwell in the extraordinary duties of humiliation and Thanks, as occaſion requires: of which I ſayde enough in the joint worſhip of God before. And ſo thirdly (to conclude this point) he is alſo to bee a man of ability, to encourage, hearten and quicken his wife in reſpect of any outward burdens ſhe undergoes, to condole with her in them, to underlay her (as the beloved in the Canticles) doth his ſpouſe, that ſo two may beare that which one cannot, and the toile may be the more cheerfuly undergone, when ſhe ſees, that her heade ſteps in to his uttermoſt to bear the brunt, and diſcharge her from the dint of trouble! Alas! how farre are moſt husbands from this courſe? where are they whoſe underſtanding, humblenes and love ſeekes the good of their wives herin? how ſeldome do they apply themſelves to ſuch publique ordinances on the Sabbath or weeke day to enable them in knowledge? or ſeeke the helpe of Miniſter

Cant. 8 3.

The backwardneſſe of moſt husbands in this kynd.

niſter or other to guide them? Or put caſe ſome heare or note Sermons (which now is growne each mans caſe, and not amiſſe except they finde that the gaine of writing, marre the power of the truth in their affections) yet they ſhut up all preſently in their Note-bookes, without meditation or ayming at the purchaſe of a lively ſtocke, of underſtanding: nor thriving upon their hearings, by proofe and experience of that they know? Or if they have knowledge, yet how ſurly and conceited do they grow, drawing their wives rather to errors, and fancies, and buſying themſelves rather, about matters beyond their reach, and of leſſe conſequence, ere they be grounded in the maine. How ſad are many women for their want this way, that alas! when as they aske their husbands at home, they are little the better, if not much diſcouraged! Their husband eyther deſpiſing the light of knowledge, and ſo walking like blocks and idiots in all matters of God: or elſe filling themſelves ſo with other traſh, that knowledge runs over, and is ſpilt upon the ground: or if they have light, yet reſting in generalities, never comming to the experience of the way of God, or life of faith. And by this, they wax barren, & tell their wyves, they are no Preachers, they muſt go to Miniſters, if they will talke of ſuch matters, for it paſſes their skill to deale in them!

2. Underſtanding in matters outward requiſite for the man.

Now ſecondly touching the Mans underſtanding in the matter of the worlde, or marriage affaires: He muſt be as the guide of her youth, going in & out before her: able to direct her way and courſe with wiſedome; not only in point of obedience to God, but alſo in circumſtances, and matters indifferent: for her company, for her ſolitarines, for ſilence or ſpeech, ſhewing her what her perſon and place will admit and beare, that ſhe doe not either over or under ſet up, or caſt downe her ſailes, but live within the boundes of her place, for her company, attire, houſhold furniture, expences of children, what is pure, modeſt, ſober, of good report, what not; who are ſafely to be converſed with, and truſted in ſo bad a world as we live in, who to be ſhunned: he muſt be her eye to ſee by, her hand to worke, her foote to walke with, to diſcerne things, and perſons, how they differ: And theſe

things ſhee muſt not onely learn by the eare frō his diſcourſe but diſcover by marking his practice & example: Beholding in his glaſſe an image of underſtanding, how wiſely he can conceal things not to be uttered, how warily prevēt danger to life, name, ſtate: how he can avoyde the ſnares which are layde for him; how he ſhunneth ill company, remooves offences from the bad, keep peace upon good and ſafe termes with all men, handle buſines of weight both without equivocating, and reſervation of an ill conſcience; and on the other ſide, without betraying himſelfe, and expoſing himſelfe to hazard: and in both how he preſerves innocency, and uprightneſſe. Beſides theſe, ſhe may behold in him, neither on the one ſide cowardize in a good cauſe, nor in the other, folly in the bad handling of it: how cloſe and ſecret he is to them that are faithfull friendes to God and himſelfe; how he is neither baſely niggardly, nor yet vainly laviſh: that he is neither lightly credulous, nor yet ſinfully diſtruſtfull: in his liberties, neither taking the uttermoſt, nor yet ſcrupling the moderate, and lawfull: Thus I ſay when ſhee ſees the image of God ſhining in his underſtanding and behaviour, ſhe ſhall be farre from deſpiſing him, at leaſt juſtly, for grace is honorable, and makes the face to ſhine, even before ſuch as have little good in them; much more ſuch as can obſerve it; Nay more, ſhee ſhall honor him, as her head, ſee cauſe of entirely loving him, devoting her ſelfe, firſt to God in thanks, for ſuch a bleſſing, and then to him in all loyall affection. No woman ſave a *Micol* can find any diſdaine in her heart of ſuch an husband. And, (which is the crowne of all) ſhee ſhall repreſent and act her husbands vertues, upon the ſtage of her owne practice, and converſation. So much for this ſecond.

Vſe. 1. Reproofe. Husbands not walking as mē of underſtanding to be blamed.

If this be thus, how much to blame are many husbands of all ſorts, we Miniſters, you people; who in matters of God ſuffer their wives to live at randon. Becauſe they ſee it requires ſome labor to menage the ſoules of their wyves, by that neere Communion I have ſpoken of, therfore they plucke off hand quite from boorde, & leave them wholly to themſelves to ſincke or ſwim. The very grounde of the ſluggard doth not ſo ſpeake againſt his ſloth, by the briars & thiſtles wherewith

Pro. 24 31.

its

its overgrowne, as the ſoules of theſe mens wyves, by their profanenes, and their lives, by their immodeſt & rude behaviour. So, themſelves can hold bodily welfare, farewell, ſleep and play, and lye downe in an whole skin; what care they, what becomes of them? How many inclinations are there in ſome tender plants (at firſt marriage) which through the neglect of husbands, vaniſh. How many ſweet parts and graces which lie and ruſte, for the want of good improovement? how many blemiſhes and wants (which wiſe and ſeaſonable counſell might redreſſe) are ſuffred to grow remedileſſe? how many husbands might ſay of their wives, as once a ſhrew ſayde of her husband, ſhee could have lived ſweetly with him, if ſhee would? meaning it was not paſſion, but a ſpiteful heart which hindred it: ſo, its not ignorance, but a laſe & laſie heart which doth this: had they bin worth their cares (God ſeconding thē) they might have improoved them ſweetly. And how gladly would ſuch wives have bleſſed God, for their counſell, if they might have bin beholding to them for it? what honor had they got for their inſtrumentall help to convert, ſuppert & ſave thē? If thou do not this work, how canſt thou ſay, thou loveſt her, or thy heart is with her? Surely thou ſhalt pay the ſad ſhot of her ſin; If no place in thy houſe, bed, board, cloſet, walke, can witneſſe for thee, if any common worke ſteale away thine heart or leaſure from helping her: If ſhe run into riot becauſe thou ſtaydſt her not: how juſt is it, that thy life goe for hers, wherewith God betruſted thee?

Vſe. 2. 1 error. Husbands who cannot guide themſelves worſe.

Secondly, how great cauſe is there that ſome bad husbands ſhould tremble to conſider that they have bin ſo far frō guiding their wyves with underſtanding, that alas! they lack all wiſedome to guide themſelves. So that, if their wives ſhould be ſo unhappy, as to tread in their ſteps, they muſt of neceſſity fall with the into the ditch of all error & profanneeſſe. Alas! how full is the world of women, (not the worſt for diſpoſition & hope of good) who yet through ill planting, (becauſe they ſee that elſe they muſt live a diſmall life) not only ſtumble at the threſhold and go not one ſtep forward, but ten degrees backward: being fain to comply with their

husbands, and waxe tenfold more the children of the devill then before? what is more easy, then for a weake Chamæleon, a faint and weake creature, to resemble the colour of each cloth its laide in, when they see no feare of God, nor reverence of man, care of Sabbaths, conscience in dealings, savor in examples: to fall to the like? especially fynding a sweetnes and welpleasing to the flesh, and nothing to gainsay it? How basely dare they speake of sincerity of the ministery, how vaine, frothie and fashionable grow they, their husbands reading them the lecture, and as *Abimelec*, saying, what you see mee doe, do ye likewise. How full is each corner of *Lamecs* desperate varlets, who act villany, wrath, rage, envy, worldlines, pride, and scorne before their wives to cast them into the like moulde of wickednesse?

Vse 3. Instruction. Many wives justly stumble at the folly of their husbands. 1. Cor. 11, 14.

But, if it fall out, that there bee any more wisedome in women matcht which such *Nabals* to observe and judge aright; how can they chuse, but underprise them for want of understanding? Is it wonder, that a woman (except very humble) should extremely vilify such an head? Doth the Apostle justly reproove men for wearing shag hayre (like women) and for shaming their head, or being ashamed of the glory of God, (which they resemble by the uncovering of it) and shall not these dishonorers of their headship much more be condemned, (as in this matter of walking like men of understanding before their wives?) yes surely: its no wonder that their complaints against such husbandes, are so frequent, & that they can nourish so little honor in their hearts toward them, who powre out so much contempt upon their owne heades! I do not patronize such women as do so, but yet their disdeyne is in some sort veinall, against them who do so violate the Ordinance: what a clog is it to be matcht to a man who in stead of stayednesse and due wisedome, is not so much as sensible, when he is told of his follies? So openly ridiculous, that (as oile in the hand) it bewrays it selfe to all men? So shallow-braynd, fickly, easily led aside by any bad counsellor, to any loose, uncleane wastfull courses? who makes as many promises, as he hath fingers on both handes, and that daily, but breakes them before he go to bed? what

Passages of folly in husbands.

wife

wiſe woman can endure it, to ſee him who ſhould underſtand himſelf, to bee ſo ſeely, credulous, injudicious, that each baſe cheating companion can coſen him of his wealth, rob him of his money, make him drunke, and picke his pocket? Such a foole, as will lend every man he meets with, that wold borrow, not ſhillings, but poundes, without any band ſave a bare word, as good never a whit as never the better, to ſuch as are not worth that they borrow? what indignation would it moove in a woman, to be compelled to follow her wiſe husband to the Alehouſe, to gaſter him thence from drinking and revelling, ſpending of his time, thrift and honeſty? making her ſelfe a By-word, to pull him from the pipe and pot, to avoyde worſe diſhonor? Nay and yet to availe little alſo, but even to ſee her ſelfe ſinking and periſhing by peece meale, while ſhe beholdes in him the cauſe? when he followes him that leades him to the ſtocks?

Or what wiſe woman could endure a foole within doores, ſo full of paſſion, ſo talkative, ſo contentious with children and ſervants, ſo weake in goverment & in his pangs, ſo hayle-fellow well met with his ſervants, fond and apiſh with his maydes, readie to traduce his wife in the hearing of ſtrangers and the family, as if he put no difference betweene times, perſons, or occaſions? If a fooliſh womā by her tongue and unſeaſonablenes, be ſuch a ſhame, yea rottennes of bones, to a wiſe head: what is he (who ſhould bee the head, to her) when his carriage is ſo burdenſome? I have ſeen an evill (ſaith *Salomon*) oppreſſion occupying the place of juſtice. As if he had ſayde, for a poore man to ſteale a ſticke off the hedge is ſin, but, for a judge to oppreſſe in the place of judgment is notorious: ſo, for the husband to play the foole inſtead of a man of underſtanding, how diſordered? How ſhall the wife ſuſtaine her repute or eſteeme in the family, when he that ſhould honour her, by his reproaches, withdrawes both her owne children, ſervants & negihbors, from their allegiance and duty? 2. Inſtance.

What a vexation is it likewiſe, for a woman to be matcht to an husband, who is ſo idle, and ſo unfit, to ſet himſelfe on worke about the ſervice of his place, ſo readie to fleece from her 3. Inſtance.

her all that ſhee hath, ſo helpeleſſe in his place, ſo giddy, and gadding up and downe fro n place to place, after his copeſmates, pleaſures and vanities, that its harde to ſay, whether ſhee were better want his company to rule his ſervants, or have his roome, to avoyde noyſomeneſſe?

4. Inſtance. Or againe, how can a ſober nature endure an husband, who is never in his Element, ſave when he is in his jiggs and jeſts, unſavory ſcoffes and ſcornes, at every one, wife not excepted, that comes in his way? And in his humorous extremities ſo contrary, that either he cannot be pulld out of his Melancholy and mopiſhnes, being diſcontent; or being humored, cannot be driven out of his froth and lightnes; Like thoſe fidlers whom the Poët deſcribes, who either cannot be gotten for any need to play, or, if they fall to it, can never adone!

5. Inſtance. Who can digeſt ſuch an inconſtant and uncerteyne humor, as perhaps, for a weeke, or ten daies in an houte, will put on the habit of the moſt diligent and provident husband, to follow his buſineſſe: But on the ſuddeine (as one that forgets himſelfe) ruſhes againe into his veyne of good fellowſhip, ſoaking himſelfe in his Pots, as if he would take revenge of himſelfe for his former abſtinence, and make eaven with himſelfe by ſpending twice ſo much by day after day, as he ſaved by his diligence? what is ſo yrkſome to a woman, in company, where ſhe becomes, as to ſee her husband, (whoſe honor ſhould bee her Crowne) to be the jeſt and laughing ſtock of fooles, an obiect of May-game to each one, who will make himſelfe ſport with his baſenes? I might be endleſſe; But in a worde, ſhee that is yoked to a fooliſh head, what a ſpectacle is ſhee of a woman miſerable by neceſſity?

Vſe. 4. Conclusion with exhortation to husbands to bee men of underſtanding. I conclude therfore this firſt branch of the husbands duty. Let every wiſe one abhorre this Idea of folly: endeavoring himſelf to the uttermoſt of his power, (according to the gift of God) to walke with his wife, as an underſtanding husband: both in matters of God, and the way of common life: that ſo he may draw from her (as the weaker) due acknowledgment of him in his place, as ſet over her for a guide and Director: In whom, (under God) ſhe may repoſe confidence, both

applying both abſent, & preſent, without feare or ſuſpition: returing that reverence, which his worth hath deſerved: and bearing willingly with infirmities, becauſe her lot is fallen into a good ground. As for the husband, although his wife ſhould not perceive his worth, (for ſome good wives cannot) yet ſeeing its his cheefe underſtanding to ſee none of his owne vertues, but to conceale all, let him chuſe rather to bee a man of knowledge, though his wife ſhould not behold it, then to be magnified of a flattering woman (as ſome are) deſerving contempt.

And now I ſhould have paſſed to the next point, had not this come in my mind, that the Apoſtle in this Charge includes cohabitation: for he who muſt dwell with his wife, as a man of knowledge; at leaſt muſt then dwell with her: elſe the ſubject is taken away. Where elſe (I pray) ſave in his houſe ſhould his underſtanding appeare? Or where ſhould he ſhine elſe, ſave in his owne ſphere? This is that which the Apoſtle chargeth them, who were yoked with Infidells, (themſelves beeing converted) that they depart not in dwelling from the unbeleeving party: if he or ſhee would depart, ſo it was, but let not them, if the other will abide. I wiſh that the wofull age we live in, urged this my Admonition: which I have glaunced at by paſſage before; but here as the dutie of this place. Perſons of great ranke and quality, thinke themſelves lawleſſe in this kynde; Even a baſe thing they deeme it, to dwell with their wives. Not only not one bed, board, roofe, towne, ſhire, but ſcarſe one kingdome can (long) holde ſome of them. And ſome are ſo noted for this tricke, that it were good at laſt, they would note themſelves. Each diſtaſt and diſcontent to their unjuſt, unreaſonable humors, is enough to cauſe a ſettled, habituall ſeparation betweene them, and their wives, not for dayes (which in caſes is allowable) but for moneths, quarters, yeeres, many yeeres together. Who doubtleſſe, if they might have leave wiſh liberty would much gladlyer be divorced And what gaine they by their ſeparation? Diſhonor to themſelves, ſorrow to their wives, I might ſay ſnares to them both: diſtemper to family, ruine to their eſtate, wrong to their country; ill example to

Cohabitation of the man with the wife neceſſary. 1 Cor. 7 10.

Vſe 5.

Humiliation to all that refuſe to cohabite.

Reproach of Seperaters.

inferiors, ſcandall to the irreligious. Beſides, both occaſion to themſelves abroad, clandeſtine ſocieties & leagues with thoſe that are luxurious, wanton, defiled women: and lay offences and ſnares in the way of their wives at home (except they make the more conſcience) to forſake their Covenant, and to expoſe themſelves to like uncleannes. For why? Their husband is gone a far iorney, & you know what followeth. Surely thine amends is juſtly in thy handes, who provokeſt it!

Ruth. 1. 16. Husbands ſhould ſay to their wives, as *Ruth* to *Naomi*; As the Lorde liveth, nothing ſave death ſhall part us. Thy houſe, thy Children, thy Church, thy God, & no other ſhall be mine, till death ſeperate. It is not the way for thee, for the obteyning thy baſe ends of thy wife to depart from her: (pity it ſhould) but rather to exaſperate her; Its cohabitation, which is bleſſed to ſoder breaches in tyme, not Separation. The practiſe of the greater ſort is ſo rife now adaies, that it growes common, among the inferior ſort, & will be a ſore incurable. A deſerted Lady, or Gentlewoman, is become a common notion. As one ſayd, now the dogs barke at the Maſters of family, when they returne, as if they were abſolute ſtrangers: forgetting them, as they did their wives. Oh ſhame! Let Kings that be wiſe keepe neere their Crowns! and husbands that would be happy, neere their wyves: not turning Iew and *Samaritan*, who intermeddle not. Such husbands, as care not themſelves to become whooremongers; or to make their wives as good as themſelves, let them depart. But let all others, dwell together with them as men of underſtanding, bringing in honor to their Marriage by this perſonall duty. So much for this chapter, and firſt office of the man, be ſpoken.

CHAP. XI.

Chap. XI.

Proceedes to the ſecond Perſonall duty of the man: Providence.

I Proceed according to my order, to the ſecond ſeverall dutie of the husband, & that is in one word, Providence. As he is the husband in name, ſo muſt he bee in deed: he muſt play the good husband. Neither hath he his name for noght: for the husband is as the houſe-band, which (as the corſtone to the ſides of the building) holde in all the parts of the houſe: which would ſoone diſſolve and cracke, if (under God) his providence did not ſupport it. He is the ſteward both for his wife, and himſelfe: eſpecially without dores: He is not to put his wife to it, as one inſufficient himſelfe to menage it, but (conſidering ſhee hath her hands full at home) he is to undertake the whole burden abroad: as beeing the party, to whom (by divine diſpenſation) the credit of the well-improoving it, doth belong: and therfore upon whom, the ſhame of the contrary muſt lye. God hath put into him a ſpirit of deeper inſight, forecaſt, prudence and prevention, then the woman, to this very end. And to ſay the truth; The Lord hath impoſed this burden upon him in *Adam*, inſtantly upō his fall, as the penalty for his baſe yeelding up his authority to his wife, & enſlaving his ſpirit to hers when yet his free will abode entire. True it is *Adam* was to till the garden before his fall, even during his innocency: but that was a labor moſt ſweet & contentfull unto him. To the ſinner doth God give toile and ſorrow (ſayth *Salomon*) and ſo, ſince his ſin, labor is waxen a toyle and vexation to him, and is, ſo that now in the ſweat of his brows, he muſt get his living. He that ſhakes off this yoke, is a double *Rebell*, both againſt the firſt charge in innocency, of not diſobeying, and ſecondly againſt the penalty of ſubjecting himſelfe to travaile. In reſpect heerof, *Iob* ſayth: Man is as naturally borne to labor, as the ſparkes to fly upward: as naturally deputed by God to the one, as ſubject by his owne ſin to the other; as the *Ebrew* word [*gnaval*] imports,

Second ſeverall duty of the Husband, Providence.

Eccleſ. 2. 26.

Iob. 5. 7.

imports, which includes ſin and toyle in one. The woman brings all her ſtate and ſtocke, putting it into his handes, reſigning it up to him as her agent, and the more able party to improove it: if he faile her, he betrayes both his truſt to trechery, and her ſtate to embezeling. There be two ſorts of Infidells taxed by the Holy Ghoſt: the one in our Saviors wordes, Take yee no thought what ye ſhall put on, or eate; for your father knowes what is meet for you. And why? The infidells do but ſo: And the other by *Paul*. He that provides not for his family, hath forſaken the faith, and is worſe then an Infidell: Exceſſe of providence, aſwell as defect of it, both are taxed by the name of heatheniſme. Therfore, ſo farre as good conſcience will permit, the man is bound to the Law of providence. He muſt overſee the affaires of his owne houſehold, as *Salomon* ſpeakes, he muſt looke to the flockes of ſheep, and heards of cattel, laying in proviſion for thē: by this one, urging the whole Bayly wick of providence requiſite for the ſupport of the family. And that which the Apoſtle ſpeakes, is to the ſame purpoſe, That the husband lookes in his way, after the things of the world, that he may pleaſe his wife: he ſpeakes not of it, as of their blemiſh (ſo they adde no exceſſe and ſin to the act) but as a neceſſity impos'd by Gods Command.

Math 6.25.26

1.Tim.5.8.

Prov.27.23.

1.Cor.7.33.

Reaſon of it in generall, he honors his marriage by it and how?

Now as touching that point, that the husband in ſeverall muſt cloſe with this ſpeciall duty of Providence, appeares by the honor which hereby he procures to the marryed condition. And this I ſuppoſe no man will queſtion. For why? Wherein ſtands the Princes honor, ſave in the wealth of his ſubjects? And wherin is the honor of a State ſave in both? what peace can ſubſiſt, what ware can be ſupported without wealth? Even ſo here. The husband is the Prince of the family, if he be baſe and beggerly, what is more ridiculous? what is ſo pittifull to behold, as a poore King, a titular Prince, that hath nothing to ſupport his ſtate, ſave a bare right? beeing the whileſt moſt forlorne and forſaken? So, how ſhall things belonging to the diet, attire and welfare of the family, be provided, if the Treaſure faile? And how can that chuſe but faile, if Providence the channel of

this

this fountayne faile? If the Pilot of the ſhip be idle or a ſleep, what ſhall become of the ſhip? Muſt it not needes run on ground, and be ſwallowed up in the quick-ſands? And, what a diſhonor is it for him who ſhould compt it a more bleſſed thing to give, then to receive, who ſhould reach out an almes to ſix and ſeven, and do much good? himſelfe and his family to become burdenſome to others by his penury? Eſpecially when, not the hande of God, (which can overthrow the beſt providence) but the improvidence of the ydle or ill occupied husband hath procured it. Again, when the husband honors marriage by this Providence, thoſe who fare well by it, honor him backe againe with the rendition of his owne. The weake woman and the ſhiftleſſe children, ſeeing what a prop, and father of a family the Lord hath ſet over them, acknowledge his care, with honor to God, and reverencing him, as the inſtrument of their welfare, next under God. He reſembleth after a ſort, God himſelfe, whom *Paul* calls the Father upon whom all the families of the earth depend, and are called by his name: whoſe honor it is to fill all with his bleſſing, to provide for all creatures their due food in ſeaſon, as they need it, with clothing and other things both for need and comfort: even ſo, the eyes of all the family mediately looke up to the Maſter therof, looking that by him as a ſteward, the Lord ſhould furniſh them with neceſſaries; yea, to end this, how honorable is ſuch an husband, even in the eyes of them, among whom he lives? How is both Church, Commonwealth, & Towne beholding to ſuch, as are provident, for the upholding of peace, the Goſpell, & the poore? If all were careles Husbands what muſt become of all theſe? Some I grant ſhall ever be poor, but theſe ſubſiſt in all theſe reſpects, by the aide of the Provident, when as ſpendthrifts do nothing but pull downe the houſe with their hands. The concluſion is, If the perſonall diligence of the husband do ſo much honor his marriage, he hath good cauſe to put to his beſt care, to be provident. Ephes 3. 15.

But here is the queſtion, wherein this Providence of his conſiſts? For anſwer wherto: I conceive that this point, might tempt mee to enter into a Commonplace of Provi-

Queſt. In what conſists it?

dence; But I will waive that in this place, attending the pointe as here it ſtandes, cutting off whatſoever doth not peculiarly touch this relation. I ſay then, This gift ſtands in ſundry points. First and principally, it ſtandes in learning perfectly the trade of his way, even while he is yong: If there must be teachers, Teach a childe &c. then there must be learners: This is the *Seminary* of Providence in husbands that they have learned their way, in youth. There must then be a foreſight of things to come, in youth; and a willing ſubjection of themſelves to ſuch wiſedome and painfulneſſe, as may enable them, with skill ſufficient in their trade of life (what ſort ſoever it bee of) to bee provident. The very Piſmire is taught by inſtinct: but its not ſo heer, man muſt be trayned with much adoe, and diſcipline, to be provident. First by wiſedome, he is to ſhun all unlawfull, ſcandalous and baſe wayes or Trades of life; & apply himſelfe to that way which is moſt warrantable, & beſt agreeable to his nature (whether ingenuous, or mechanicall:) and that by the direction of his wiſeſt Governors and friends. Mocke trades ſavoring halfe of idlenes, halfe of worke, baſe Trades which import a ſhifting, indirect and ill reported way of Support, and profane Godleſſe Trades of life muſt be abhorred. Such as to be a Serving man for inheritance, to keep an Alehouſe or bowling Alley, to be a ſtageplayer, Dancer or the like. Secondly he muſt compaſſe for himſelf through Gods bleſſing, by the learning the miſtery of this or that meet Trade, ability & experience to himſelfe, to make him a provident husband. He muſt have his eyes in his head, to obſerve and marke the ſecret of his way, that he may get inſight and experience; he muſt not be ſo wiſe in his owne way, as to ſlight them who ſhould teach him the right way, which may maynteyne him afterward: But he muſt ſubject himſelfe with teachableneſſe to their direction, that an habite of skill may accrue therby. For, not onely through the totall lacke of a trade, but the halfe ſtill in the trade, and inexpertneſſe therin, many of all ſorts, procure to themſelves moſt uncomforable and ſhifting courſes in marriage, whether bred to meanes, or wanting them.

Anſw. First in the through skill in the Trade of his way. Prov. 6. 6.

2. Shunning unlawfull trades.

3. He muſt get wiſedome & inſight, not ſcorning them that can direct

To

To this, adde, curioſity and giddineſſe of braine, in medling with many trades, and fickle wearineſſe in attending upon thine owne, carrying a buſie heart and eye over the trades of others, having many irons in the fire at once, ſo that ſome muſt needs be marred: this error muſt be abhorred. And there is none more common: and yet very dangerous, ſtealing away the heart from a ſetled applying of the mind to one thing, diſtracting it to many: as we ſee how many curious braines, prying into things beyond their skill, and trying concluſions, for the ſatisfying of their humorous ſpirit, have layd all their eſtate and hopes in the duſt. 4. Curioſity in trades muſt be abhorred.

Thirdly a ſtock muſt follow skill, to helpe the improoving of skill. The beſt husband may ſit ſtill, if he want wherewithall. Yet, we muſt know a little ſtock is a ſtock, as well as a great one, all have not the like abilities, but all ſorts muſt be occupied about their ſtocks, more or leſſe. They who have but one talent, have ſutable expences, or contentment in leſſe: they muſt not bury it, but imploy it, as farre as a little will extend, looking at the promiſe; Though thy beginning bee but ſmall, yet thy latter end ſhall bee full of encreaſe. Although other trades outſtrip them by their ſtockes, yet they go not ſo faſt forwarde but providence and bleſſing may follow, and ſometymes overtake them, if there be faith and patience to wayte, and not be diſcouraged. Each mans ſtocke is his owne, or ought to bee; Such as have not the patience to bee doing with a little, but muſt haſten beyond rule, to borrow, and rake a ſtocke together, or to follow their firſt Credit out of breath, till they loade themſelves with more dealings then they can digeſt, are not like to atteyne to much, but lay a foundation of Bankerupts. For, a competent ſtock followed with moderate diligence, though it be ſure of no great encreaſe, yet (uſually) frees the owner, from exceſſive loſſes: which are much worſe then ſlow gaines. 3. There muſt be a ſtocke leſſe or more to occupie. Iob. 7. 8.

Fourthly, skill and Stocke beeing gotten, (though ſome trades conſiſt more in manuall worke then ſtock, and others in the activity of the mynde, not the body) there muſt be an applying 4. Application of himſelfe to his Object, with diligence

of the one to the other; elſe providence fayles. The upper milſtone of skill muſt run upon the other, of Stock. The hand & the ſaw are not enough to cut the log in two, there muſt be an hand of life, to moove and draw the one upon the other; and ſo, ſome what comes of it. This Mort-maine of ſloth will ſpoile providence, what skill and ſtock ſo ever there bee beſides: & therfore there muſt bee all dexterity, cheerfulnes, and painfulnes exerciſed to keep life in a trade. A wiſe, ſeaſonable taking in of wares, of Commodities, at the beſt hand, paying old ſcores, ere new bee made, warily: and a putting off in ſeaſon, not overpaſſing our beſt marquet and opportunity; an accomodating, plyable and acceptable ſpirit to traffique with others, (a fine gift to be a Chapman if it go without baſenes and flattery, and with truth and ſimplicity.) To bee as ready to put off, or take in, without eyther raſhnes in the one, or covetouſnes in the other; are all meet properties for a provident husband. The Apoſtle Rom. 12. 11. hath one ſweet rule for this: Not ſlothfull in buſineſſe, but fervent in ſpirit, ſerving the Lord. q. d. So far as Gods worke is not hindred by our owne, its a comely ſight to ſee a man active in his employment. The diligent hand (ſaith *Salomon*) maketh rich: and, in all labor there is abundance, if it be wiſe. He ſayd not amiſſe that ſayde, I love when I eate my meate to eate heartily, and when I am at work, to follow it cloſely: ſo to do each thing as if (for the preſent) I did nothing elſe. Its a common ſaying, He that keepes his ſhop, his ſhop will keep him. The ſpeech is uſuall. Its not enough, not to be idle, except a man be well occupied too: early up, & never the neerer, is to ſmall purpoſe. A wiſe, judicious head is as good a toole for a Trade, as a nimble apprehenſion; leſt coſt without wit, proove waſt. Here then obſerve ſome Rules.

Prov. 10. 4.

Rules for diligent improvement.

Prov. 16 3.

I Begin it with God.

Pſal. 127. 1.

Firſt begin thy action and workmanſhip with God: and the rather if thy ſervice be the worke of Study, of the mind eſpecially. Truſt not thine owne wiſdome, but commit thy waies to God. That ſo, as thou haſt ſhunned a bad trade, ſo thou maiſt abhore all baſeneſſe in a good one, which eaſily creepes in, under color. Its in vaine to build, except the Lord bee the Maſter builder: Except the Lord watch the City,

City, in vaine are the watchmen: in vaine it is to eate browne bread, and drinke water, rising early, and lying downe late; for, he giveth rest to his beloved. Many have miscarried in their thrift and prosperity; no man can tell how, or why? save only that irreligion hath bred a secret canker, and shut God out of doores. I have noted it, some cannot keep out the waters from flowing in, and wealth from encreasing, while they in a manner sit still: and others fray it away by their eagernesse. For the one counts it the honour of their faith to sit still, (thy strength shall be to sit still) and Esay. 30. 7. make no haste: the other by their haste, fill themselves with snares. God will be the chiefe mystery in all trades: not Manu-factuaries and Merchandize onely, but even Sciences, and ingenuous Studies: even Scholers must place the Bible above all their bookes: and all sorts of set praier above, and before all their worke.

Yet so make Gods providence chiefe, as not destroying thine owne. Beware of base cowardly Sloth. Ease slaies the foole, both body and soule. It puts hand in bosome, but is loath to pull it out. Its like *Jacob*, for frost and heate, and all weathers; it frames lyons in the way, if it should put foorth it selfe, lusking in a bed of idlenesse, loathing action. Such should not eate. The idler is the companion of the waster; whiles he rolles upon his hinges, foldes his hands and yanes after more sleepe and sloth, he hastens poverty upon himselfe, as the necessity of an armed man. The thornes on his backside are his Emblem. Yet abhorre being ill occupied, as much as sloth. There is a golden measure in all things: Our proverbe saith, better sit for naught, then stir for naught. Rash, headlong, wilfull, indiscreet busying a mans selfe, may proove worse then lying in bed: as some eager ones, keep wares (at a good price offred) till they proove trash: Its a question whether there be more husbands proove beggers by the pot and pipe, then by overmuch nimblenesse, and deepnesse in the world, and medling too much

Rule 2. Yet destroy not thine owne.

Prov. 1. 32.

Prov. 18 9.

Thirdly, a good husband must beware of loathing and wearisomenesse in his calling; when gaines come not in according to thy expectation, and desert. (for I speake still

Rule 3. Beware of picking quarrels with thy Calling.

ſtill to all Artiſts, both ſtudious, and manuall) Looke not at other trades of quicker returne and diſpatch, to bring thee out of conceit with thine owne. Abide in the vocation, wherein God hath pitcht thee. Hold the trade of thy youth, till old age; leave it not, either becauſe thou thriveſt not faſt enough, or becauſe thou haſt thriven enough already: ſtill ſhew that thy trade is not thine onely object. I deny not, but ſome caſes there may be, where the trade may be altred: as when ſtock is wanting, without dangerous borrowing upon uſury: when its ſo ſunke, that it affords no competency for the family: when ſome other is offred wherein as much skill as in the former, or ſome marke, of providence appeares that the change is from God. But, to pick quarrells with our trades, that we might turne to ſuch as we conceit to be ſpeedier for returne and gaine, that we might be rid of our owne, threatens future miſery under the ſpeciouſneſſe of preſent commodity: To goe through many trades, is the high way to beggery.

Rule 4. Subjection to God in a Calling.

Deut. 33. 8. 9. 10. 1. Tim. 2, 15.

Fourthly, ſubject thy ſelfe to thy trade of life, not for gaine ſake, but for conſcience, (whether thou get or not) as that yoke which God hath put upon thy necke, to try thee: to tame thy ſloth, pride and other ſinne, that the penalty of *Adams* curſe, may become to thee (as *Jacobs* curſe upon *Levi*, through his obedience to God, became to him) a bleſſing. The travail of the husbands hands, and labour may poſſibly be made to him (as the travaile of the wombe is made to the believing wife) a benefit and favour. Onely the rebellion of an unſubject heart to the obedience of God, (in what kind ſoever) brings a curſe. The richeſt man, yea the Gentleman, muſt hold his trade ſtill; the pooreſt alſo muſt abide in it: both, as in their vocation. The Lord tries thereby, the faith, patience, meekeneſſe, bounty, thankfulneſſe, ſelfedeniall, uprightneſſe and paines of the husband. Its not given for men to fledge themſelves and mipe their fethers by, but to avoide temptations and ſnares, which if we avoid not, but incurre nevertheleſſe (as moſt doe) we turne Gods remedy into an encreaſer of the diſeaſe: that is, an occaſion of eager worldlines ſurfiting with cares and exceſſe, a bair-

of oppreſſion, uſury and unrighteouſnes. Beſides by the calling, the Lord would teach a Chriſtian husband, to know, what that portion is which hee purpoſes to alot him, and what not: and doth thereby ſerve his providence in the competent ſupport of us, and ours, without ſin and ſorrow. For, ſuch is the portion of the righteous. Prov.

Fiftly, beware of moiling and toiling in the world, onely to pocket up and hoard treaſure and ſtore, filling our bellies with Gods hidden ſtore (as *David Pſal.* 17. deſcribing the ungodly, ſpeaketh) which one day will bring a waſting and conſumption as faſt, either upon our ſelves, or ours. But abhorre all ſuch aiming to enhance our ſelves above others for the jollity and pride of life. This is the caſt of moſt men, if once become great, to beſtow all upon their pleaſures, in hawking, gaming, prodigality and wantoneſſe, that they might have much the more (as that heathen ſaid) to ſatisfy their luſt and appetite. To ſet their wives, children and ſelves on float in the bravery of buildings, in curious faſhions, or coſtly apparrell, and the like. The Lord can pluck your plumes quickly, if wee drinke to be drunke, or forget our beginning to bee from the dunghill: (as indeed none growe prouder then ſuch baſe ones) keepe we moderation then, and be ſober: God tries us by proſperity, what is in us; we may enjoy the travell of our hands, and the benefit of our welfare, ſo, that prodigality on the one ſide, and baſe niggardiſe on the other, (which commonly in this ſelf-loving world concurre) be abhorred. *Rule.* 5. Ayme not at hoarding up, or multiplying any eſtate.

Sixtly, (which perhaps to ſome may ſeeme ſtrange) God will have thee maintaine thy husbandry and providence, by ſerving him with the encreaſe of thy labour, and his bleſſing. Looke about thee and ſee what objects God hath planted for thy bounty to be beſtowed upon. Thy wealth if it be a ſtanding poole, will ſtinck and baine thee; If it be a ſtreame, it will be ſweet, and all the bulke ſhall be pure unto thee. As in the Manna, all had their due; the plenty of the gatherer of much, abounded to the ſupply of him that lacked. By the decaies of others, God trieth thee. If when bleſſing comes in upon thee, thou welcomeſt it with an evill *Rule* 6. Serve God with thy encreaſe.

cie, saying, This is little enough to pay debts, this will do well to encrease my stocke, this is for the clothing of my children, I will spend this upon costly apparell for my wife: and all that comes is onely for thine owne use; and thou shrinkst up the bowels of thy compassion so much the more: know, this will destroy all as a Canker bred in a fayre apple; No, say thus, This plenty will serve mee, and God too: part of this shall supply the defects of my faythfull Minister, poor decayed neighbour, such a poor widdow, such poore Orfans, poor Students at Vniversity: hast thou such an heart to the poor members of Christ, (that no complaints may be heard in thy streets, that thou, and they may meete together and worship God with the more joyfull hearts, that the Gospell and religion of God may be supported, both in peace and especially in persecution? Its a signe, that God meanes to make thy horne full, and thy winepresse to burst with new wine: well continue, & doe so still; try the Lord if he will not requite thee: Thy goodnesse cannot reach unto the Lord himselfe; let it extend to his saints & such as excell in vertue; Sēd thy treasure to heaven before thee, cast thy bread upon the waters, trust God, & after many daies, if thou trust God, it shal returne againe. Many rich husbands professe religion, but all their serving of God, is no other, thē the poorest Christiā may performe: to pray, heare, conferre: But as for the dutie they owe to God as rich men, they cast it behind their backe. They thinke that their workes should hinder their faith; and so hoard up hundreths, yea thousands together, but do nothing till God by degrees, wast and consume both them and their posterity, as a moth, and at last roote them up quite, out of the land of the living. Beware of this curse therfore.

Psal. 16. 2. 3.

Eccles. 11. 1.

Rule 7. Take losses as well as gaynes patiently and contentedly.

Seventhly, if any affronts, losses, ill successe, or discontents befall thee, in thy course of providence, by ill debtors, servants, children; looke up in thine innocency with cheerfulnes to the smiter; aswell, as in thy gaynes. Both are alike from him, even to weane thee from the sweet milke of those brests, which thou art loth to be weaned from, to knocke thee off from hence; and to prepare thy spirit for better welfare; Bee patient; Trades are as the sun, which though it set

over

over night, yet returnes in the morning; *Iobs* latter dayes, after he had been tried, prooved happier, then the former; And, when both the mizer and waster, shall both be left to want, the Lord yet shall susteyne thee, and thy faith (which yet the world thinks will buy no meate in the marquet) shall be such currant pay in heaven, that it shall purchase thee abundance upon earth. Iob. 42. 10.

To conclude, let all thy providence determine in this full point. That hereby, thine heart may rejoice, thou and thy wife enjoying the fruite of thy travaile, that thou mayst not be like to them, that roste not that, they got in hunting. For what hath a man of all that sore travaile and labor, which as a poore son of *Adam*, he hath taken here under the sun? save that a man eat and drinke, and cheere his heart in the goodnes of the giver: and rejoice in the wife of thy youth: let her share with thee. I meane not as *Iob* saith, That he kisse his owne hande, and magnify the Idoll of his provident head, saying; All this hath mine hand gotten: nor that he soake himselfe in the Creature, and set himselfe to looke upon the sun in her brightnes, and the Moone in her encrease, adoring the outward meanes, and denying the Almighty: this were Idolatry and Sacriledge; No, but quietly and thankfully praysing God, and rejoycing (as those *Israelites* were charged to do when they brought their first fruites) in all which they put forth their handes unto. Taking with a loving right hand, that which God reacheth out, causing themselves to serve him with a glad heart, for all which the Lord hath don for them: Better thus, then as many do, pursing and stopping up in holes & corners, in an ragge, or in the ground: & perhaps here one debtor running away with an hundreth, there another cheater with fifty; or perhappes, a theefe digging thorough & stealing as much in another kynd. To the wicked God gives toyle and vexation of body, of spirit, more discontent then all their plenty can breed peace: wheras the rest of the Righteous is sweet, bee their portion more or lesse, thorough the good will of him that dwelt in the bush, added to their Providence. See then, that it be so, that thou play not the block under all mercies, so that neither a good day should

Rule 8. Be joyfull in all thy labor under the sun. Prov. 5. 18. Iob. 31. 27. Deut. 26.

mend, nor a bad paire thee. But firſt for thy outward condition, proportion thine expences according to thy revenews, as neer as thou canſt: keep downe thine heart, and then its lawfull for thee to live according to thy meanes. Cut thy coate according to thy cloth, rather living at an under then an over rate; as knowing its eaſier to fall then to riſe, and yet underſtanding what ſcantling God allowes; yet better be a cheerfull diſpenſer, then a baſe niggardly grudger at the uſe of what God hath given. As the good woman ſayde, husband better ſpend it freely as God ſendes it, then knaves run away withall. Thē for thy ſpirituall courſe, let thine heart be doubly and trebly cheerfull in the Lord, ſaying with her, my Soule magnifies the Lord, and my fleſh rejoices in his ſalvation: If I ought to make him my ſtrength in the loweſt adverſity: although neither vine ſhould beare grapes, nor the olive her fruit, although there were neither Calfe in the ſtall, nor bullock in the ſtocke: how much more then, when my pathes are anoynted with oile, and my ſtreames run full of butter and hony? And ſo much (if not too much) for the anſwere of this queſtion, wherin providence ſtandes.

Luke. 1. 46. 47.

Heb. 3. 19.

Vſe. 1. Reproofe.

I conclude all with uſe: and firſt of reproofe (for this point is fruitfull in unfruitfulnes; firſt, how many husbands are there, who (contrary to the vowes made to their wives in this behalfe, at their entry upon marriage) caſt off this burden from themſelves, & lay it wholly upon the weake ſhoulders of their wives? In the mean while themſelves bearing themſelves upon the fidelitye or thedrudgery of the wife at home, go abroad, and open the ſluce and floodgates of prodigality and waſtfulnes, that all the labour of the wife at home, cannot damme up the waters. They ſpending and ſpoyling more abroad in an houre, then the woman can patch up or redreſſe at home in a weeke: and ſo outſtrip her way, by their owne, till all be brought to ruine! Oh! the miſery of ſuch wives that ſuffer, ſhould I ſay, or rather husbands that procure it: but indeed both one and other? Others leave their houſes at large, committing all to wynd and weather, to ſinke or ſwim, while they follow their luſtes, companies & pleaſures; without controll. Thus, wofully inverting the method of God, injuriouſly laying

I. Brach. Careleſſe deſerters of their wives, odious.

laying a double loade upon the weaker party, till her ſhoulders cracke againe: who yet undertake it to ſhun utter debt, and yet at laſt fall into it nevertheleſſe: To theſe adde another ſort of ſuch as enter into marriage without any calling at all, having brought this ſnare upon themſelves by neglect to learne the trade of their youth, for vanities ſake, and ſerving their luſtes, and ſo, (although they repent them of their folly, yet ſtill they are deſtitute of skill in their vocation, and ſo expoſe themſelves to a vaine & weariſome courſe of life, to many ſnares and temptations, as this for one, baſely to live upon uſury: and wanting skill to bargeine, buy & ſell, eyther they muſt live upon the ſtocke, till it be ſpent, and then runne up and downe ſhifting & hanging upon every mans ſleeve, or elſe live upon the ſweat of other men, while they live idly ſo that, of all other members of the Common wealth, they are moſt uſeleſſe to themſelves & noyſome to others. Thirdly others, who under colour of religion and zeale, waxe careleſſe, in matter of Providence, and in a diligent watching to their calling, and lawfull employments, thinking it a veniall error, yea a prayſe to them, that having ſomewhat to take too, yet they are not worldly: to whom it may be replyed. Neither are you provident husbands, to mainteyne your families: for know ye, that faithfull attendance to a calling, is farre from worldlynes: that is, rather the honor of a Chriſtian husband, to be provident. Nay, ſome will run out frō their ſhops & Trades, (as men weary of worke) from houſe to houſe, hither and thither; and all under colour of religion, as to heare Sermons ten or twenty miles off, in the weeke day (their wyves and children beeing unprovided the whiles) and beeing poore men, and behind hand, abide by the 3. or 4. daies in places, to confer, to repeate Sermons, to utter ſome gift of their owne, as their memory, or Prayer, or broach ſome new point of their owne deviſing, or lament the evills of others: (things good, in their kind, and within their compaſſe, but) as they handle them, moſt odious and unſeaſonable. And thus, they delude ſuch as are ſimple mynded Chriſtians, rob them of their goods, under theſe colors, by their craving, complaying or borrowing; wheras, children and wife at home,

2. Branch. Neglecters of learning their Trade.

Lyvers upon their uſury odious.

Improvidence under color of Religion vicious.

home, famiſh, and themſelves by ſuch bad cuſtome, more and more wax unfit and diſabled for the worke of providence: whereas, during this time, they might have gain'd more at home by labour, then they can ſcrape up by their ill courſes, beſides the reproach to religion. Theſe are inordinate livers.

Branch 4. Baſe ſhifting courſes diſhonor marriage.

Fourthly, others, not having beene train'd up early, in ſome lawfull trade of life, are faine to take up baſe and diſhonorable wates and ſhifts to live upon; as, to get licenſes for Ale-houſes, to ſet up houſes for tipling, dicing and pleaſures; others, ſhrowding themſelves under the wing of great perſonages, ſet up Bowling-allies, to toll in the Gentry to paſtimes, (which they are much more prone too then to workes of charity) and ſo, they withdraw inhabitants from their trades, ſpoile their ſervants with idleneſſe, and toll in poore men of the country to drinke and ſpend their monies, and when the raine hinders their ſports, then to their cardes and dice within: And ſuch are the remedies of men, who having ſpent their youth in idle ſervice, muſt live upon the ſin of others, and the overthrow of the country. Others, through idleneſſe play the vagabonds, and take their vagaries, ſeeking their fortunes, within or beyond the ſeas, or play the Paraſites to Gentlemen, ſerving all their turnes for their advantage, and moſt ſinfully betraying them to wickedneſſe. Others ſpend their time, in deviſing and living by their wits, cleaving to young heires, diſſolute ſpendthrifrs, to fill their bellies. Nay, how many heires themſelves, who might have ſubſiſted comfortably, either in their Parents familie, or upon their inheritances; and followed their callings with ſucceſſe, and bleſſing: yet, falling upon lewd companions, and waxing looſe and unbrideled in their manners, either match themſelves baſely and contrary to their Parents aimes, or if married better, abandon wife and children, give themſelves wholy to whoring, gaming, riot and waſting of their ſubſtance, till they have ſtript themſelves of meanes, wit, and honeſty, to the unſpeakable vexation of Parents, if they live to be witneſſes, and of the utter deſolation of ſoules and bodies, wife and poſterity? How

Yong heires, waſtfull, overthrowing their Marriages.

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is the country pestred with such vermin? How doth the Divell by this meanes, uphold his Kingdome, (for he hath fit covers for such cups) and hereby gather kites to the carrion, fits them with sherkers and horsleaches, who by flattering and admiring them for their bounty, squeeze out all from them, and leave them as Gulls! Oh ye fooles! how long will you delight in eating and devouring your owne flesh? will no perswasion enter, till (as *Sampson* was from his *Dalila*) so you be haled from your lusts, and like fooles to the stocks: that is from taking of purses by the high way, and such cheats, you be haled to prison, to the gallowes, to hell it selfe, without mercy stop you! Oh! you Parents, cease your raking and scraping up of goods for such spendthrifts! or, for, you know not what ends, for the encreasing (to bee sure) of sorrow to your selves, while you live, and of sinne, when you are gone! Doe good with that you have, lest God sting you in those children, and childrens children, for whom you as basely hoard, as they power out sinfully! Sooth them up no longer in their sinne, who are like to bring your hoare heares with sorrow to the grave!

Digressio admonitory to Parents.

Fifthly, how many husbands are there, who by their heady improvidence, either borrowing to stock themselves more then ever they can pay, or selling their wares underfoot, to procure present monies (by which a while they feed their Creditors) do for a short time set up their top sailes, a while, bearing it out with other mens wealth, and when they can hold no longer then they leave them in the lurch: many such wretches, ruining the whole families of many better husbands then themselves, with their wives and children. More fit (in truth) to be hang'd up, then to pester a Commonwealth: and some other maintaine their state and pompe by such desperate courses, even under a colour of religion, causing hundreths at once to make outcries against professors, when they prove Bankrupts. Adde sixthly to these such hotspurres as will not be idle, but runne into another extreame of wilfulnesse, rushing upon matters beyond their skill, and reach: affecting plots and inventions of gaine, either

Branch 2. Vndiscreet borrowings, overstockings, undersellings, bad husbandry.

by Adventures, or by new Manufactures, reſolved eyther to winne the ſpurres, or to loſe all. And ſo, they have loſt all indeed, and withall drawne many with them (who were as greedie of gayne) into deepe expences and forfeits of their ſtates, and indeed they are both well enough ſerved, to teach them (as *Paul* ſpeakes) to follow their owne affaires with quietnes. Others weary of their ſlow-paced Trades, deſirous to haſten them, how do they enlarge their providence, (rather their greedines) as hell, thruſting as many irons at once into the fire, as they can come by: adding houſe to houſe, and farme to farme, borrowing upon eight, (gayning ſcarſe four) in the hundreth, yet dreaming of golden mountaynes. Till at laſt, (the miſtreſſe of fooles teaching them too late) they perceive, their haſte to have brought foorth blind whelpes, and wiſh they had made no more haſte, then good ſpeed. Eightly, how ordinary a courſe now adaies is it with men, (as I touched before) to wrangle with their callings, that they might change them, and ſeeke others, till (as the dog catching at the ſhadow) they loſe the fleſh, and forfeit that they have: which is, to caſt their preſent reall eſtate upon the caſual and uncerteyne hope of things to come.

Branch. 7. Ingrofling many farms at once.

Branch. 8. Changing of Callings.

In what reſpects a man may change or divert from his calling.

Yet ſince this occaſion is offred, I ſpeake not, as if all deſerting of a calling, or diverſion from it, for a time, were unwarranted. For ſometime it ſo falls out by providence, that a man deſerts Country and all, and departs to ſuch a place, as will not admit a poſſibilitie of the exerciſe of his calling: ſo that in the one, he muſt needes yeeld the other. Againe, ſometimes the outward members, ſenſes, and the inward abilities of a man deſert him, and diſable him from his calling: when as yet ſome ſlighter employment may perhaps beſit him wellenough. Neceſſity of baniſhment cauſed many holy men, to make buttons and points for their living, who before had ſtudied and written books. So alſo the trade may bee ſo growne out of requeſt, eyther by multitude of Traders, or by deadneſſe of the wares, that they cannot ſupport the workemen: or they may bee ſo low, and require ſo much work to be done for mony, that a trader cannot live on them. Shall then the mayntenance of the family, hang upon

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the ſtrict point of not change of a calling? No in no ſort. But in theſe or any the like caſes, (wherof are many) the end muſt rule the meanes, and any other lawfull courſe, which lies neereſt to the skill or ſleight of the workman, is allowed, for the ſupport of the family. Onely let men beware, leſt out of a fickle, ungrounded, lazy, wearifome, covetous, reaching, aſpiring ſpirit, they deſert not their Callings: and, if they needs muſt, yet let them chuze to divert rather from them for a tyme, and returne to them after, when providence yeelds opportunitie for it, then ſhew that they willingly and ſlightly were mooved to abandon them at the firſt. But this by the way.

Branch. 9. Unſubjection to the Rule of Providence.

Endleſſe it were, to mention all abuſes in this kynde: but to finiſh, how many have wee, who through their Rebellion, will not be ſubject to the duty of Providence? Others, who ſpoile all by improvidence, and having ſold all, even their wyves clothes off their backe, make a mocke of it, ſaying If any can make more of their wyves, then they have done, let them take them! How many others, who having gotten a faire eſtate by their Providence, yet waſt it as faſt, by their jollity and laviſhneſſe? making their houſes Through-faires for Epicures, and boone compamons, diſquieting their poor wives from their ſetled family buſines, to wayt upon ſuch baſe Companions, contrary both to her ſpirit & conſcience! Or, if not, yet farre from honoring God with their Encreaſe, or their marriage, with wiſe diſpenſing of their eſtate. Theſe exceſſes have (as thou mayſt ſee good Reader) cauſed mee to lengthen out this Argument, as if I had not only treated about marriage Providence, but providence in the generall, & the contrary thereto. But I hope, that ſome may light upon what I have ſayd, & amend. Thus much for the uſe of Reproofe.

Vſe. 2. Exhortation.

The latter uſe is Exhortation: Let all good Husbands honour their Marriage and the Lord, by a faithfull improovement of this duty of Providence. Let them avoyde all extremities, both on the right hand and left: and in weldoing commend themſelves to God as to a faythfull keeper, and God alſuf[illegible] Let them neither go to worke carkingly, nor yet careleſſely. Let them abhorre ydleneſſe, and yet ſhun

ill occupiedneſſe. And by that I have ſayd of the ſin of Improvidence, let them learne the contrary: and ſo ſhall they (as much as in them lyes) build up the houſe, give good example to their wives to do the like within, ſerve God with cheerfulneſſe, and enjoy the fruit of their Travaile with contentedneſſe, when the ſlothfull and prodigall ſhall periſh and vaniſh. And for this ſecond peculiar duty of the husband, *viz.* Providence, ſo much, and for this Chapter.

Chap. XII.

Treateth of the third and laſt Perſonall Office of the man, Honor or Reſpectiveneſſe to his wife.

The 3. particular duty of the husband, reſpectiveneſſe. Gen. 2. 23.

NOw I proceed to the third and laſt duty of the husband towards his wife, which is honor, and due reſpect to his wife. The ground of which is the ordinance of God, by which, they are made one fleſh. For ſo ſayth *Moſes*, when the Lord had brought the woman to *Adam*, he embraced her, ſaying, This is bone of my Bone, and fleſh of my fleſh: Shee ſhalbe called woman; becauſe ſhee is taken out of man. For this cauſe ſhall a man forſake his father and mother, and cleave to his wife, and they twayne ſhalbe one fleſh. Lo, with what honorable eſteeme, he welcomes this his bleſſed compeere into the world. Now, its true, the wife in this reſpect, oweth the like tye of tenderneſſe towards him: But, we muſt know, this firſt lyes upon the man; to her ward, becauſe he is the roote of the relation. Wee ſay, that love deſcendes from the Father to the Child, becauſe he is the foundation of the reference. Not, but that mutualneſſe is required; But the Originall roote muſt firſt impart himſelfe; Now upon this roote of union, the Apoſtle enforceth this duty: No man ever hated his owne fleſh, But nouriſhed & theri ſhed it as himſelfe: He then that hates his wife, is an unnaturall monſter, and devoures his owne fleſh. He that loveth his wife,

The opening of the point at large. Eph. 5. 18. 29.

wife, loveth himſelfe. We know, how it is in the body: Vnion of parts cauſing ſameneſſe and uniforme ſubſiſting in one, procuring an exceeding tenderneſſe, compaſſion and ſympathie betwixt each member. So that although the foot ſtumble and give the body a fall, yet a man will not be ſo mad as to ſmite it, becauſe its one with it ſelfe, and ſuffers the ſame fall with it. So here. The ſameneſſe of fleſh, which the woman hath with the man, makes him naturall and ſympathiſing towards her: and not to hurt or hate her in her weakneſſe, and ſtumblings, but to bear with her, condole her, and count himſelfe to ſuffer in her; his content, joy and welfare not to ſtand in himſelfe but in her, who is another ſelfe, and therefore to be as willing to wound himſelfe, hurt and hate himſelfe, as to hurt her.

By vertue of this union, and neereneſſe it is, that there ariſeth in the ſpirit of an husband (who is not degenerate,) a marveilous natural and tender inſtinct of ſympathie towards his wife, in all her complaints, and infirmities. She is one with him in all things, one in fleſh, one in generation and poſterity, one in bleſſings and welfare, copartner alſo in all croſſes and wants: All theſe are common: the husband ſhares with the wife, and ſuffers in all her diſeaſes, paines, trials ſpirituall and bodily. Selfe doth ill, and ſelflove is odious, between neighbour and neighbour, yea ſtranger and ſtranger: much more betweene father and child, brother and ſiſter: but moſt of all in this ſuperlative union of marriage, wherein two bodies may truly be ſaid to be linked into one ſoule. Here then to affect a ſingularity, a privacy in ſo cloſe an union, and for the husband to be a man by himſelfe apart, from her who is one and the ſame fleſh with him, what a podigious ſelflove is it? union breedes love, and love, ſympathy and compaſſion; but where ſelflove abides, union and love are abſent. And from hence it is, that in another place, the Apoſtle addeth, giving honour to the woman, as to the weaker veſſell: which giving of honour, is nothing elſe ſave the peculiar office of the husband to his wife, (and as I may tearme it, the way of his tenderneſſe) when as he willingly reſignes up his manly authority ſometimes, and

Union the roote of this tenderneſſe.

1. Pet. 3. 7.

wiſely abridgeth himſelfe of that power to the uttermoſt, which elſe he might uſurp over his weaker wife. And in ſtead therof, wiſely conſiders, its the honour of a man ſometime to be under himſelfe, to forget his ſtrength: there is a providence, in the government of this vaſt world, and it ſtands in the overruling of ſome inferior creatures, that they may not know their ſtrength over the ſuperior, but be kept within compaſſe (as it were) by a neceſſary and naturall reſtraint. Even ſuch a voluntary tye hath the Lord put upon the more fierce and rough nature of the male to the female, that there may not onely be a conſent, from hurting and offending each other; (for ſo Lions and Wolves agree together) but further, that there might be a vertuous and more generous forbearance of authority over the weake veſſel: As acknowledging, the headſhip of the man is given him not to diſcourage or deſtroy: but to direct, benefit and build up the wife. That as God cloathes the weaker members with the more honour; ſo, wee ſhould condeſcend and vouchſafe the like reſpect to the womans weakneſſe. Although a proud, and baſe ſpirit would hold his owne, leaping over the hedge, where it is loweſt; yet a wiſe and underſtanding head, will of his owne accord yeeld, and give honour and reſpect unto the woman as to the weaker veſſel. Surely if a father be ſaid to ſpare his owne ſonne who feares him: and the Lord will be maſter even over the Parent, that he bee not bitter to his children to tread them under feete, but count it his honour to paſſe by the corrigible errors of his children: then what ſhould that ſparing eye, that indulgent heart and hand, that honour and reſpectiveneſſe bee, wherby God ſwayeth the husband (being but her equall) towards his yielding and tender wife? And in a word, I ſay this giving of honour, is the more ſpeciall way of the man, then of the woman: for though ſhe be ſo to him, yet in a divers way, and in a more naturall kinde, as it were according to her frame: for who takes it not for granted that a thing naturally framed to tenderneſſe, ſhould act her own property, and give honour as due deſert to the husband? But in the mans giving honour to her, there is a more vertuous

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and royall diſpoſition, that is, an abatement of the right inveſted in man, leſt exceſſe of right might proove exceſſe of injury? and a yeelding of that tenderneſſe and ſympathy, out of mercy and love, which elſe neither perhaps the merit of the wife would requite, but to be ſure the ſurlines & roughneſſe of the man would not eaſily contribute.

And, of this, many reaſons may be yeelded: For why? Is there any thing gayned by Auſterity and roughneſſe, when the dint therof returnes upon our ſelves? Is honor and reſpect loſt upon the wife, when it reflects backe from her, upon her husband? Is it not well deſerved on Gods part, when we not only behold what graces he hath put into the wife, as Treaſure into a veſſel of earth: but alſo how little is got by the contrary, whē a rough husband too much yielding to that which is corrupt, doth turne edge therby in his wife, and force her to that which ſeemes to be moſt diſguized & againſt nature, that is, to be fierce againſt the husband? Agayne, as the Apoſtle ſayth; Do we not willingly beare with fooles, our ſelves beeing wiſe? And is it not as meete, that we beare with the weake, wee our ſelves beeing ſtrong? what a betraying, rather a forfeit of a Maſculine (not to ſpeake of a religious,) ſpirit and a bewraying (not of a feminine, but) of a brutiſh & baſe folly, is it, when a woman ſhalbee faynt to bearewith an husbands ſeelyneſſe and fraylty, as the ſtronger with the weaker? what a diſhonor is it to marriage? Beſides what an obligatiō doth a religious husband ſtand in to his yokefellow, for infinite many fruits of love & ſervice to him in every kynd? Not to ſpeake of that command of God which is above all, tying the husband to his wife for conſcience ſake, though ſhee ſhould fall ſhort of the duty: as once a good husband ſayd to an undeſerving wife, Bleſſed bee God yet who hath given mee a wife who will do this or that for mee upon never ſo unkynd termes? But, much more, if ſhee be deſerving at his handes, for all her tendernes in ſicknes and health, is it much, if ſhee receive due honor and reſpect from him? If thou owe her thine owne ſelfe againe for them, is it much, if thou repay tender eſteeme & priſing of her? If thou oughtſt to lay downe thy life in ſome caſes even for thy Chriſtian brother

Reaſ. 1. Nothing gayned by Auſterity.

Reaſ. 2. Wiſe folks willingly beare with fooles.

Reaſ. 3. Gods his Commandement.

4. Wee owe it to Chriſtians.

brother, rather then expose him by thine unfaythfulnesse, to danger, how much more shouldst thou expose thy selfe rather to the greatest hazard, then betray her who is weake, and unable to beare? Remember the president whom God sendes thee to, the Lord Iesus: As he loved his Church, and gave himselfe for it to the death, that shee might escape it, so oughtst thou to redeeme thy wife in case of such a danger, when thy bearing will latch the blow from her. When the Lord Iesus was taken by the souldiers, If yee seeke mee (saith he) let these my chickens depart: Take not the damme on the neast with her birdes: Let these be free: let all the danger light upon my selfe. If then this tenderneſſe must extend to life it selfe, surely then well may this tribute of an inferior ranke be shewed. But, I cease to discourse the point any further.

Wherin this honor and respectivenesse consists?

Well then (will some kind husband say) wherein stands this respect and honor which I owe to my wife? I should be loth to wrong her of ought, which she might plead, (through my ignorance) or which my selfe (if I knew it) could beteame her? well (in hope there shalbe no love lost) & that thy wife will requite it, when as (in the next point) thee shall come to the like triall: I will do her & thee this favor, here to lay out her Priviledge, and thy duty. But first its not amisse againe to recognize breefly, that which I spake of, the modell & the Canon of this Duty: which the Apostle layes downe thus, As Christ loved his Church. Before, he had sayd, He that loveth his wife, loveth himselfe; But, knowing, that selfe is sometyme an ill judge and crooked rule; he amends it, by a better, even the Golden Rule of that honor and respect of Christ towards his Church, which never fayles or exceedes the mediocrity. What is thē that indulgence & tenderneſſe which thy selfe wouldst either wish or look for from Christ thy head? Teach thy self, therby, thy office to thy wife, (in the measure of thy Grace) & tender it to her. Dost thou desire alway to be accepted of him, & find grace in his sight? Let thy wife finde the like from thee. Wouldest thou have him doe all thy workes in thee and for the? Show thou the like Grace to her, do thou like wise: require not the uttermost

Ephes 5. The true Modell and rule of tenderneſſe, is the tend rnesse of Christ to his Church.

service

ſervice from her, but let her doe all in the comfort of thy love & acceptance. Wouldeſt thou have him compt all thy deeds, not according to ſtrict law and performance of full meaſure, but according to ſincerity of endeavor? Do thou alſo ſo eſteeme of hers, according to the will and affection whence they proceed, though they faile never ſo in degree. Wouldſt thou have him to eſteeme thee according to the better and not the worſer part? So doe thou interpret her. Wouldſt thou have him ſave thee from ſorrow? So protect thou her, and let thy love be her banner. Wouldſt thou have him to feed thee, and fight for thee, to bee thy Protector and Champion? Should he ſtave off thine Enemies, and catch their woundes in his owne ſide, which ſhould elſe light on thee? Wouldſt thou have him to ſtop the mouth of each dog from barking or biting thee, yea even to keep each cold wynd from nipping and blaſting thee? Even ſo, ſtand thou betweene thy wife & her harmes, and cover her head in the ſtorme & raine, not only with thy cloake, but thy beſt protection, againſt any annoiance. Wouldſt thou have Chriſt afflicted with thee in all thy troubles, to pitty thee, ſuffer with, and ſusteyne thee, by his patience, courage, & long-ſuffring? So, let thy blood run in her veynes, and thy marrow in her bones: ſuſtaine her likewiſe by thy meeknes, and long-ſufferance, ſhee is alſo fleſh of thy fleſh, and bone of thy bone. Doſt thou expect at laſt, that he ſhould at laſt redeeme thee out of all thy troubles? Doſt thou alſo (as far as lyes in thee) ſeeke reſt for her from all hers: let no ene my of hers, encounter her alone, but know he hath a double enemy to fight againſt, noteaſy to conteſt with. Thine are hers, hers are thine; rejoice to ſee her rid of all, if God ſee good, which way it ſeemes beſt to himſelfe to deliver her: meane time, be thou active, paſſive in all with her. In a word, whatſoever thou wouldſt have Chriſt do for thee, the ſame doe for her, for this doubtleſſe is to be conformed to thine head, and to do the part of an honoring and reſpective husband to her.

Theſe generalls had need be branched out into ſome particulars: elſe perhaps, it will not be eaſie for every one to conceive them. Theſe therfore that follow may ſerve. Firſt, Particulars of the husbands Tenderes.

let this reſpect begin at her ſoule: procure to that, the cheefe good, that it may fare well. The tender love of Chriſt ſtands in this, that he gave himſelfe for the Church; why? Not to make her ſuch as ſhee her ſelfe woulde, not to give her the full ſwinge and ſwaye of her owne will; But, to waſh her, to purge her, to ſanctify her, as peculiar to himſelfe, having neither ſpot, nor wrinkle; So do thou: begin with this, and this ſhall guide all the reſt: Thinke not this to be thy tenderneſſe to thy wife, to deale by her as *David* by Adonija, whom his father would never from his youth, ſpeake awry unto, that is, aske him, what doſt thou? But rather in this is thy tendernes, if by any wayes of God, allurements, yea milde and well ſeaſoned reproofes (if need be) thou mayſt be an inſtrument of her good. Its not tendernes, but exceeding and degenerate ſoftnes in an husband, that, becauſe his wife is well pleaſing to him in ſome carriages, therfore he ſhould rather ſuffer her to go on in deep ignorance of God, and her ſelfe, and go the broad way to perdition, rather then he would grieve her, or ſpeake one worde amiſſe: eſpecialy, to be ſo baſe and remiſſe, that, when he knows he might winne her by his loving tendernes, he ſhoulde rather neglect her by his Careleſſenes. No, if thou be tender truly, her ſoule wilbee thy principall object, and thou wilt preſent to her thoſe tender mercies of Chriſt, thoſe bowels of compaſſion in him to the church: never linning till Chriſt hath by his blood waſht her ſoule from the naturall uncleannes of it, forgiven her, and taken away her guilt and blemiſhes. If her face were ſtayned with ſome ſpots, how ſtudious would he bee to tell her of them, that ſhe might waſh them off? how much more that Chriſt Ieſus might call her his Hephziba and Beulah: his dove, faire one, and pretiouſly beloved? that he might behold her waſht and cleane (as the ſheep comming from the rivers to ſhearing) from her ſcurffe, accepted of God, and (as much as fleſh may bee) without ſpot or wrinckle, eyther of guilt, or apparant corruption: a veſſel purged and prepared for every good worke. No worke ſo honorable as this to make thy wife a veſſel of honor to God firſt, and then for marriage. Thus *Paul* deſcribes that tenderneſſe of Chriſt: and yet, that waſhing

Branch 1. Tendernes to the ſoule of the wife the firſt duty of the husband.

Iſa. 62. 4.

washing and rinsing of her, must cost some hardnesse, save that Mercy and love oversweetens it: and then it will seeme pleasant. Nourish and cherish and hate not thy owne flesh, in this first respect, as *Nathans* lambe, in the true bosome of the Lord Iesus, the tendereſt husband that ever was. 2. Sam. 12. 3.

Secondly, this thy Respect and Tenderneſſe must reach to her person, and that in her Safegard and Defence. Thy wife walkes (under God) in the shaddow of thy wings and protection. Thou must bee as a vaile to her eye, to keep off the dint of all lust and strange desires, as *Abimelec* told *Sara* of *Abraham*: As the eyelid is made by nature a tender filme and very mooveable, and watchfull to the body of the eye, that no dust or mote fall into it to offend it; so must the tender husband come betweene the least aspersion of reproach and infamy cast upon the name of his wife wrongfully: And when thou art dead, let her rest safe in the Ark of Gods protection, by the benefit of thy living prayers, before sent up for her, to the throne of grace, that God would be an husband to the widdow; that so even when dead, yet thou mayst speake. But, while thou art living, thou must bee as a wall of fire to her; let everie one that hath ill will to thy wife, (as many will have, even for that which deserves honor) knowe that they maligne thy selfe; Nay, herein love her better then thy selfe that thou wilt right some wrongs done to her, which perhaps (if done to thy selfe) thou wouldst passe by more strongly: Let her Name and honor, bee as sweet oyntment unto thee. The husband who shall content himselfe in the generall love of his wife, beeing yet supinely negligent of her repute, or enduring any, within doores or without to disesteeme her, without sharpe rebuke: or to bee knowne himselfe to see any of her weaknesses, with the least contempt, is not worthie to have the comfort of her vertues, or the love of a religious companion. The like I say of her body, both in health and sickneſſe. Whatsoever diet, or warmth or shelter, either at home, or abroad, by thy selfe or others, thou seest necessary for the preserving her in health and vigor, from the least assault, or impression, that neglect not: keepe away wether, distemper, disease for her: be as a Physitian according

Branch. 2. Tendernes to the Person of the Wife necessary.

1. In protection.

2. In her repute.

3. In her bodily infirmities.

to the discretion thou hast, and the knowledge of her bodylie frame and infirmities, in the absence of better helpe; Prevent all dangers from her which possibly might assault her; and what soever sorrow or sad newes, ill and sudden accidents thou deemest, would disquiet her, turne them away if it bee within thy power, or keepe them from her notice, lest they might overthrow her spirit, or weaken her body. Yea, as our Lord Iesus did, so do thou, if a danger must needs ceaze upon thee, provide it may not come to her knowledge, or as little amaze and affright her, as may bee. In her diseasednesse, neglect no meanes, which either thy counsell, purse, or friends can helpe her to: advise for soule, physicke for body, attendance and nursery to person: Grudge not that shee lyes upon thine hand. But, as thou wouldst have (I say not her, but) Christ himselfe to tender thee in thine, so do thou her, in her defects. Let it appeare to her cleerly that her life is precious, and her losse would be uncomfortable. If the poore Shunamite, seeing her child dead, lockt it up in the Chamber, hasting to the Prophet: proventing al pudder to her husband, alditquiet in the family, by taking it upō her selfe; how much more should the husbands wisedome and tendernes reach to thy wife, that no Sickneſſe or Sorrow might ever ceaze upon her more deeply, then needs must, if thou canst keep it off

2 King. 4. 21.

Vnnaturall husbands language.

Say not with unnaturall *Nabals*, Thou tookest her not for sickneſſe, but for health: for better not for worser: knowing that good wives in their health, lay up desert enough to be tendred in their sickneſſe: The wife is not for nothing sayd to bee under her husbands covert. Doe thou as *Boaz* did to poore *Ruth*, upon the cold floore, & in the chill night, spread the lap of thy garment over thy beloved; I charge you (sayth the husband in the Canticles) O yee daughters of Ierusalem, watch by my spouse, sit by her and keepe silence, wake her not untill she please. Good reason shee have more rest the thou, let thy waking be her security, gaster her not up too early: sluggish women will not, good ones should not be waked too soone. Shee is alway in griefe, & that for thee, & by thy meanes; what day weeke, moneth is she free through the yeer, breeding, bearing, nursing, watching her babes, both sick

Ruth. 3. 9.

Cant. 2. 7.

sick that they might be well, and well, lest they be sicke: If she lose a childe by the hand of God, or by casualty, her tender heart takes more thought for it in a day, then thy manly spirit can in a moneth: the sorrow of all lies upon her: Shee had need to be eased of all that is easeable, because she cannot be eased of the rest. We reade in the fable that the male sparrow once accused the female, for that she did not so much take paines in building of their nest, as he did: But she replied, There was cause why shee should pleade exemption: Shee had all the trouble of laying the egs, of sitting, of hatching & feeding them, and therfore some reason she should be spared in the building of the nest, let him do that, who did nothing else, and she prevailed. And shall not shee, who alleageth for her selfe, with more reason? Get her asleep if thou can, but awake her not, till she please. And, tell mee, shall not her ease be thine? Or canst thou have any, if she want? Little dost thou thinke of those gripings, checks & pangs wherewith she walketh, whē as thou goest throughstitch with thy matters with an hardy courage. If all wives be not so, I speak not so much in their behalfe: but the good wife is usually so; yeeld her this fruite of tendernes, its all the milke thou giveſt. Yea, let thy hollow cheeks, pale face, sad heart, be as a Calender, in which others may read thy wives infirmities, their number, their measure, and how long they have continued. I speak not Rhetorique unto thee, but Divinity: As an husband must loath uxoriousnesse, so, much more Stoicall insensiblenes, remembring who it is, who sayth, Erre in her love: let thy soule know no other objects while shee lives, let them be abhorred. And when she hath breathed out her last, yea, even when she lyes by the walles, yea in the mouldes, yet then is there another honor due to her memory, when shee is not: even this, that thy hand be upon thy side for the losse of another rib, thy sweet companion; Mourne not for her without hope, like an heathen, (shee is not lost, but sent before) but yet as *Abraham*, as *Jacob*, so mourne thou, even till the dayes thereof be accomplished: Bee not as the horse, as the bruit Creature, without sense of her worth, thy losse: Else some beasts will exceed thee in tendernes: thou art worse; a very

Description of the husbands tendernes to the person of his wife.

Two extremes of Tenderns. Viz, Roughnes Vxoriousnes.

a very blocke: And for this ſecond particular ſo much.

Branch 3. Ingenuity and openheartedneſſe.

Thirdly, ſhew this reſpect in thine ingenuity and openheartedneſſe. Its an unkindneſſe alone, not to ſhew love: to walk overlooſely, diſmally, and darkely towards her. Thou canſt doe no more to a ſtranger. I ſay not that ſhe is capable of all ſecrets. There is a ſeaſon for all things. And had *Samſon* been as wiſe at laſt, as at firſt to conceale his ſecrets, he had done wiſely. But there is a golden meane: conceale not thy ſelfe too farre from her. Impart whatſoever is meete, let her know the difficulty of thy buſineſſe, if the knowing it may either afford her content, or thy ſelfe adviſe. Let not ſtrangers tell her of thy follies, to cauſe her to ſuſpect thy reſpectiveneſſe: She is but ſimple, that may not ſpeake a word in ſeaſon: Rams hornes, and empty pitchers have conquered cities, and armies: and the woman that called herſelfe but a weake one, once delivered *Abel*: and why may not thy wives helpe thee! Its no wrong to thee, for her to deſire a voice in thine affaires, who muſt be ſure to ſmart in thy bad ſucceſſe. There is (I ſay againe) a diſcretion in ordering this buſineſſe. Neither to impart thoſe things wherein griefe would overcome acceptance; nor to conceale ſuch, as wherein by thy imparting them, either her counſell might overweigh her griefe, or at leaſt, prevent the ſuddenneſſe of a diſaſter. Its a thing wherein the weake ſex counts it ſelfe graced and ſatisfied, not to bee made a ſtranger to thoſe things, which love and ingenuity would and ſhould impart. As for uttering any thing, which is needleſſe, or might be a ſnare to her indiſcretion and weakneſſe, its better kept away. But, darkneſſe breeds ill blood of jealouſie, hard thoughts, a ſtriving for the like darkneſſe of behavior, or to ſeeke other boſomes to lay her complaints in, when thou little thinkeſt of it, and perhaps worſe then all theſe. She is laid in thy boſome by God; that thy boſome thoughts, hopes, feares, deſires, together with thy ſelfe, might lye in hers: So for this third.

Joſh. 6. 8.

2. Sam. 20. 18.

Branch 4. Comfort in heavineſſe another peece of tenderneſſe.

Fourthly, comfort her in all her heavineſſe, and firſt for her ſoule and ſpirit; The anguiſh thereof, and the wound of conſcience, is of all other, moſt intolerable. Yea, though it be

be onely ſome outward greeſe, yet if pierce the ſpirit with any more then common diſtemper, it exceeds any ſicknes & empair of the body. Shew thy ſelf more tender to her therin, then in all common troubles. If thine owne wiſedome, faith or experience will not ſerve to heale it, ſeek out, and enquire after an Interpreter, one of a thouſand, who may rightly and duly weigh her eſtate, both the cauſes and effects therof. Vpbrayde her not with her zeale, which were to aggravate her diſeaſe. Fret not at her going to Sermons; lay not the falt upon that, wiſhing thou hadſt never ſeene her eies, quarrel not at thy lot, accuſe not providence, becauſe thou ſeeſt her in perplexities: perhaps God hath begun with her, that he might end with thee. But however, lin not uſing all means, till God have ſpoken a word in ſeaſon to her very ſoule, ſaying, Deliver her, I have accepted a Ranſome: till her fleſh come againe, as a little childes, and ſhe recover peace. Happy art thou, if God ſhall ſo make thee an inſtrument of her good that thy ſelfe alſo mayſt bee drawne neerer to God by affliction, then proſperity could ever have brought thee. And, put caſe that the diſtemper ceaze onely upon her naturall ſpirit, as by Melancholy, through paſſions of feare, and ſorrowfull objects working upon her mind, or through ſome hereditary proneſſe of conſtitution to mopiſhnes and diſcontent; by all which God cuts her ſhort of wonted liberties, calling and ſervice of marriage, and thee from former contens of life: bee not in theſe diſquiet and impatient: Nothing hath befallen thee which is not according to man: uſe the beſt meanes of reſtoring her ſpirit againe, by Phyſick, counſell, wiſe ſecrecy, cuſtody, tendernes of regard: and ſo wayte with patience, till God reſtore her, or what ever be the iſſue, charge not God fooliſhly. Iob. 33 24.

Fifthly ſpare her weake bodie, from all toile and labor of wordly employment exceeding her ability: yea although ſhee ſhould bee too much addicted therto, and hardly held therefrom, yet diſſwade her: Shee is thine owne fleſh: thou wouldſt thinke him unmerifull, who ſhould breake thy backe with too great a burden. So do thou, and eaſe her. If nurſerie exceed her ſtrength, & yet her conſcience will ſcarſe permit her *Branch. 5.* Spare her from excesse of toyl.

her to lay aſide and free her ſelfe of ſo naturall, ſo religious a worke, yet tell her, God loves mercy better then ſacrifice: If God deny her ability, or breaſts, grudge not at God, at the charge of nurſery abroad, to eaſe her at home. If ſhe have not ſtrength to be both wife and ſervant, let the latter yield to the former, redeeme the comfort of a wife, with the charge of a ſervant. Provide her that aſſiſtance and attendance, which is meet for one, who chuſeth to be, to do all in one for thy ſake, had not God denyed her. Strong ſhoulders are meeter for houſhold buſineſſe, then decaied ones: and releeve her with ſeaſonable tenderneſſe, for there is a ſhew of reſpect which appeares all at once, when the vitalls are ſpent: a peny coſt in due time, will do more good to a ſinking houſe, then a pound, when it is ready to fall downe. So ſhe ſhall hold out the longer with cheerfulneſſe in marriage duties: He that ſhould do otherwiſe, were not worthy to have a free horſe, much leſſe a willing wife.

Branch 6. Indulgence in all lawfull refreſhings.

Sixthly, yield her the indulgence of all decent and ſober refreſhings, and recreations of body and ſpirit, which may eaſe the tedioufneſſe of body and ſpirit, through the unceſſant and never ceaſing yoake of family buſineſſes. Remember how oft, her faithfull biding by it at home, hath enlarged thee to travaile abroad. Thy ground and ſoyle, if it want her alternall revivings, and reſts, cannot laſt long: whether by allowing her the converſe of her friends for bodily, or of the ordinances (when ſhe is ſtraitned) both changes of aires may doe well, and helpe both body and ſpirit. At other times, ſome other releaſes of labour, ſuch as occaſion offers in many kindes, either neerer hand, or further off, eſt one, eſt another, may cauſe her to returne to that ſervice with alacrity, which elſe ſhe ſhould attend with an unequall mind.

Branch 7. Connivance at invincible infirmities.

Seventhly, connive and conceale with wiſdome thoſe invincible defects, ignorances, yea though it be uncapableneſſe, which either the frailty of her ſex, or the ſpeciall frame of her minde, or perhaps the inexperience of one untrained in ſome buſineſſe, may produce. A Camell cannot go through a needles eie. According to her ſtrength, ſo is ſhe: looke

looke for no deed, beyond power, nor wiſdome above capacity. Oppoſe unto her invincible blemiſhes, her incomparable graces: which no art, nor nature can attaine; no fleſh and blood can teach. Satisfie not, neither pardon thy ſelf, till that honour which thine heart can freely give her for that which is pretious in her, make thee impotent to diſparage her for her infirmities. Though perhaps others would note them, yet its thy beſt art to hide them. Remember this, perhaps, even thy wives defects may make for thy contents. If ſhe were a more compleat woman, ſhe would finde more work to be humble; and in ſome of her abilities, might perhaps give thee occaſion of leſs patience. Here now is the triall of giving honour to the weaker ſex; becauſe God wil have it ſo. Diſſemble what thou canſt not amend: Ofttimes, her ſudden treaſnes, or impatience come not ſo much from her ſelfe, as from oppreſſion of mind, faintneſſe of ſpirits and much employment. Encounter her not with like paſſion, leſt God ſhew thee thy folly, ere thou die, in another more unwelcome glaſſe. Many a fooliſh husband hath a froward wife, becauſe he will have one, hath not the wit to have any other, any better. What an honour were it to thy wiſdome to beare with her confeſſed weakneſſe? as going backward with *Shem* and *Japhet* to cover that from the eies of others, which thy ſelfe art ſorry to ſee. Perhaps ſome other of her qualities have not a little graced thee, cover therefore the reſt with the mantle of thy wiſedome. And ſo perhaps, with that painter, by veiling a blemiſh in the face, which he was loth to expreſſe, thou ſhalt adde to her beauty, to thy owne honour. When her paſſion ſhall be over, and her error paſt, ſhe will more diſlike her ſelfe through thy concealing of her wants, then thou canſt diſlike her for betraying thy credit.

Eightly, commend her vertues, without fooliſh flattery: not as a man, who therfore markes them, that he might praiſe them, (which is baſeneſſe) but therefore commends them, becauſe tenderneſſe will not ſuffer thee to ſmoother them. Grace can no more be coverd, then a blemiſh: both are as oyle in the hand, Inward gifts, outward parts and perfor- *Branch* 8. Commend her vertues.

mances cannot but delight thy mind, and ſenſes: let both in their ſeaſon, for her encouragement, breake out from thee, by a tender, loving acknowledgement. But as for upbrayding her before others, or traducing her in the family by open reproofes, odious compariſons, unſavory imputations; abhorre it. Knowing that all thine and her skill, is little enough to keep her from contempt of inferiors: but if thy contempt be added to the reſt, it will make a breach, not to be repaired.

Branch 9. Supply of neceſſities and comfortable ſupports.

Ninthly, allow her all needfull, and ſome complemental charges and ſupplies: let her have for comfort, as well as neceſſity; conſidering how ſoone thy ſelfe wouldſt repine, if God ſhould ſtraiten thee with the onely neceſſaries, but not the overplus of Marriage comforts. Its not onely thankfulneſſe to her, but to God alſo, to rejoice in ſeeing thy wife walke and demeane her ſelfe chearfully, in the uſe of that liberall allowance, which thy tender heart can beteame her. I doe not here bid thee put the bridle out of thine owne hand, yeelding to her the ſtroake of chuſing to her ſelfe the faſhions, attire, company, and expences, which ſhe pleaſeth, ſuch as ſute not with thy place, and ſober content: (for alas! what poore thanke ſhould a woman give her husband, for making her as proud as the worſt) but I ſay, furniſh her with ſuch conveniences as thine own judgment and reſpect thinkes meet for her, and her ſober mind and deſires affect. M. *Calvin*, a man otherwiſe of ſomewhat a retired and auſtere diſpoſition, yet being married, perceived that there be in women, (as he prettily cals them) many tolerable follies and toyiſh vanities, which a tender husband ſhould do better to overſee then denie her. He that wil needs wring his noſe too hard, will draw forth blood, and there is a geniall liberty to be permitted to a womans liberties, companies, merriments, toies and trinkets, which the gravity of an husband ſhould ſhame it ſelfe in peering into. Many trifles they affect for their children (of that ſex eſpecially) many complements about themſelves, ſome rearedges to beſtow upon the meetings and lawfull merriments of their kind, which it were a poore thing for an husband curiouſly to enquire after: and his

his wiſedome to betruſt her with, as knowing, ſhee knoweth how to uſe them. (Perhaps the French exceeded the Engliſh in theſe) But let this bee the rule, Better in ſuch a caſe, wherin the ſpirit of a wife takes content, to be rather indulgent, then too ſtrict: ſo long as the maine Canon of Modeſty, thrift and deceny, bee not tranſgreſſed.

Branch. 10. Reſpective-neſſe muſt be the Counſellor.

Laſtly, ſince rules in ſuch caſes can hardly bee given, therfore as the morall Philoſopher biddes, do in this caſe, as Tendernes and a Reſpective heart would advize. Thats ever the beſt counſellor. Remember, thou ſeekſt the honor of thy Marriage. Wherefore, whatſeever elſe is meet, loving, merciſull, forbearing and tender, as thou expecteſt prayſe, honor, or requitall, enſue it: give no way to ſtrict, unbeteaming, violent wayes. He that handles a Chriſtall or Venice glaſſe harſhly, deſerves to repent him for breaking that, which ſleight and tenderneſſe might have ſaved. Precedencie in ſitting is granted by an nationall cuſtome to the ſexe of women: by which, all other priviledges of giving honor and content to the weaker veſſel, are intimated. A wife reſigning up to her cuſtodie of things within, jewels, plate, and things of price, truſting her fidelity, and aſcribing to her wiſedome the overſeeing and menaging of domeſticall affaires incident to huſwifery, without narrow, ſuſpicious inquiry after the expence therof, not diſtruſting skill or faythfulnes: & ſo in like caſes. And thus much be ſayd in particular, for the anſwer to this queſtion, wherin this Tendernes conſiſts.

Vſe. Terror to all baſe Nabals, and a deſcription of ſuch.

That which I have ſayd in Doctrine, may ſerve for uſe and all: ſave that its true which *Salomon* ſpeaks, Bray a foole in a mortar, with a peſtill, yet, will not his folly depart from him. So I ſay, a churliſh, a froward, loutiſh and ungeniall husband, will either ſee no error at all, in himſelfe, by al that I have ſayd, or hold his own nevertheleſſe. I have ſeen an evill under the ſun, *Nabal* married to an *Abigail*, a tender ſweet companiō, worthie of ſuch an husband as her husband himſelf is unworthie to wayte upon: yet ſo farre is he from returning to her like for like, that rather the grace of the wife is a continual upbraiding to the husbands curriſhnes; occaſioning to his implacable ſpirit ſo much the more inſolency, to inſult

over her, and to tread her under his feete. What ſand is ſo weighty to the ſhoulders, as ſuch a foole to a worthie wife? well worthy after her death and loſſe, to meete with lettuce fit for his lips, I meane with ſuch a contentions *Zippora*, as might outſhoote ſuch a Devil in his owne bow. What one grace of a thouſand doth ſuch a block behold in his vertuous wife? when did he ever feele himſelf burne if ſhee were weake? What affliction of body or mynde coulde he ever fynd in his heart to condole for his wife? What one kid gave he at any time to her out of his flocke, or twelve pence out of his purſe, to make merry withall? what one lap of his garment did he ever ſpread over her! Or what, I ſay not blaſt of cold wind, but ſad croſſe did he ever keep in tenderneſſe from her? himſelfe being both a nipping Eaſt wind to blaſt her hopes, and a perpetuall dropping, to dwell with? Many an infamy and blot hath he ſuffred to light upon her head, though he needed not, himſelfe being the upſhot of all! Oh the ſnares which ſuch unnaturall wretches bring upon innocent women, but eaſe them of none! Oh the narrow eye they carry over them, watching them as the Cat the mouſe, from either good Sermon hearing, loving friends, frequenting abroad, or Chriſtian company at home! Stripping their bodies of good clothes, their purſes of mony, their hearts of delight, their ſoules of grace (as much as in them lies,) if grace were not paſt their reach to rob them of! what one peny ever gave they them for good uſe? If they knew of any, who ſhould endure the tempeſt of their violence, they will ſee their owne turnes ſerved to the uttermoſt: But as for eaſing them of their burdens or being drawne to reſigne up their luſts and looſe liberties, to joine with their wives, in the burden of houſe government: thoſe Iſraelitiſh bondmen were as good complayne to *Pharao*, or thoſe other ſubjects to *Rehoboam*, as they to their husbands, for their tale of bricke ſhould be but multiplyed, & their fingers ſhould proove heavier thē their loyns before. I might be endleſſe: But, I blame only the faulty, for I know (and God forbid elſe) all are not alike. Many, not onely irreligious, but meerly civil ignorant ones, have had tender, melting hearts to their wyves; ſo unnaturall wretches

Counſell to the wrongd party.

wretches, are all unmercifull, reſpectleſſe husbands in this kynd, even bred upon the rockes, and nurſed up by Tygres, yea fiendes in the likeneſſe of men. Let them alone: but O thou woman that feareſt God, perſiſt nevertheleſſe in thy uprightneſſe! ſerve God not man, and vile man for Gods ſake? do not repent thee of thy goodneſſe, give thy worke to God, & ſtill heape up hot coales upon the head of the Barbarous, if they melt not they ſhal burne to hel, & bear a while, he that commeth, will come, & not tarry, cauſing thy light to breake out as the morning and thy Righteouſnes as the noone day. He ſhal plead the cauſe of the deſpiſed wife, and quit her of her adverſary: bringing his wickednes upon his owne pate. And of this third ſeverall duty of giving honor, and ſo of all the three, thus much be ſpoken.

Chap. XIII.

Treates of the perſonall duties of the wife. And firſt of her Subjection to her husband.

IT is high time now, having diſpatched the husbands duties, to proceed to the next branch in which the preſerving of Matrimoniall Honor conſiſts, to wit, the peculiar duties of the wife to the husband. Elſe I know husbands would taxe mee for partiality: and I confeſſe, as I have no cauſe to conceale the priviledges of the good wife from her husband, ſo neither muſt I withhold from her the knowledge of her offices and ſervices towards him. The firſt and maine wherof, comprehending all the reſt, is ſubjection to her husband: the ſecond is helpfulnes: & the third Gracefulnes. By her ſubjection ſhe anſwers his underſtanding: By her helpfulneſſe, ſhe equals his providence, by her gracefulneſſe ſhe ſupplies his tender reſpectiveneſſe: in a word, ſhe anſwers him (as face to face in water) ſo ſhee in marriage ſervice with all correſpondence. Elſe how ſhall the relation hold firme and entire? Firſt then of the firſt; Thus duty then of ſubjection, is the

The ſpeciall duties of the wife to the husband three

The firſt Duty of the wife, Subjection.

The first Duty of the wife, Subjection.

womans great and cheefe commandement; and as St. *Iames* saith, he that can rule his tongne, is a perfect man, & can rule his whole conversation: so, shee who hath learned to be subject (for as *Paul* Philip. 4. is not ashamed to say of that grace of contentation, that he had learned it, so may the woman say of this) is a perfect woman. That, which was wont to be said of prounciation in Rhetorique, and of humility, in Divinity, that may be said of Subjection in this businesse of the wife, Its breadth, and length, it fills up all, yea, its all in all the whole duty of the womā: all other sticke at this, grant this, and all other follow of themselves. Now then, this great dutie of subjection, (so much cavild at by the Rebellions, & so much honored by the dutifull and loyall wife) must have a good foundation, both for the convincement of the bad, and for the encouragement of the good. The warrant then of this duty stands not in the opinion, choise or will of man, or flesh, no nor of nations, because the world will have it so. (for there is a world of women to gainsay as well as of men to alledge it.) But it is a firme law, from the will of the first ordeyner; because God will have it so. That very strict Imperiall Edict of *Ahashuerosh*, that, Every man should bear rule in his owne house, proceeded in a sort from a discontent with *Vashti*, & a desire to be revenged for the dishonor offred *Ahashuerosh* her husband, and for prevention of the like, for time to come: But if all this streame of Authority had not met with another more strong one of divine Ordinance, alas it had beene no more terror to the sexe of women, then swordes and spears to the Whales skin, even as stubble and rotten wood. No, no, its an instinct put into the spirit of the woman, principling and convincing her understanding, will and affections, *viz.* The great God of heaven and earth will have it so.

Ester. 1. 24.

Reasons. 1. From the law of creation.

Wherof two reasons may be given: the one from the law of creatiō; the other from the law of Penalty, following disobedience. For the first, The man (we know) was first created, as a perfect Creature, and not the woman with him at the same instant, as we know both sexes of all other Creatures were contemporary: not so here. But, after his constitution

tution and frame ended, then was she thought of. Secondly, she was not made of the same matter with the man equally; but she was made and framed of the man, by a rib taken from the man, and being formed by God, into a woman, was brought unto the man. And thirdly, she was made for the mās use and benefit, as a meet helper, when no other creature besides her was not able to do it. Three weighty reasons and grounds of the womans subjection to the man: and that, from the purpose of the Creator; who else might have done otherwise, that is, yeelded to the woman coequall beginning, sameness of generation, or relation of usefulness: For, he might have made her without any such precedency of matter, without any dependancie upon him, and equally for her good, as for his. All shew a kinde of ennobling the mans sexe, and denying of her to him, as the head, and more excellent: not that the man might upbraid her, but that she might in all these, read her lesson of subjection. For otherwise, its also true, that neither the man without the woman, nor she without him, but both in the Lord. And doubtlesse as *Malachi* speaks, herein is wisedome, for God was full of spirit; and hath left nothing after him, to be bettered by our invention. 1 Cor. 11. 8. 9. Mal. 2. 15.

Reas. 2. From the penalty of disobedience.

The second warrant hereof is penall, and yet so much the stronglier tying the woman, being now in a fallen condition. For this is sure, that (notwithstanding all I have said) yet the woman being so created by God in the integrity of nature had a most divine honour and partnership of his image, put upon her in her creation: yea such as (without prejudice of those three respects) might have held full and sweet correspondence with her husband. But, her sin still augmented her inequality, and brought her lower and lower in her prerogative. For, since she would take upon her as a woman without respect to the order, dependance, and use of her creation, to enterprise so sad a businesse, as to jangle and demurre with the divell about so waighty a point as her husbands freehold, and of her owne braine to lay him and it under foot, without the least parlee and consent of his: Obeying Satan before him, nay God himselfe; so that,

that, till she had put all beyond question, and past amendment, and eaten, she brought not the fruit to him to eate, and so, became a divell to tempt him to eate; therefore the
Gen. 3. 16. Lord strips her of this robe of her honour, accursing her with this penalty, that her appetite should bee to her husband. Which law is not as the law of the Medes and Persians, (for that must alter) but a Law which bred a Law, an instinct of unequall inferiority, and smote into the heart of *Eve*, a falling from her station, and subjected her to her husband. This appetite here spoken of, not onely meaning her weakness of desire for some speciall end, as benevolence, respect, or the like; but the totall subduing of the bent of her spirit to him, not thinking her subsisting enough without him, but a confessed yeelding up of her insufficient selfe (and that after a penall sort) to depend wholy upon him. A just hand of God upon her, that she who would be Paramount as a Lady above him, in sinning: should bee fetcht downe to a spirit of feare and subjection under him whom she had so basely dishonored.

rooses. And from this roote comes that of the Apostle, that the
1 Tim. 2. 13. woman sinn'd, and not the man, (meaning, not first) she was in the transgression: and what then? Therfore let her be
1 Cor. 11. 7. subject. Read the place. The man is the glory of God, but the woman of the man: Therfore she ought to have power on her head, in token of subjection and modesty. And againe, I permit not the woman to usurp authority over the man, but to be in subjection. And Saint *Peter*, let the women be
1 Pet. 3. 1. subject to their owne husbands, lest the word be evill spoken
Ephes. 5. 22. of. And to the Ephesians. Wives submit your selves to your husbands, as to your head: for he is as Christ to the Church,
1 Pet. 3. 5. 6. the saviour of his body. So *Peter* addes, As those holy women formerly were in subjection to their husbands: *Sara* by name to *Abraham*, calling him Lord: By all these arguments these two Apostles (not the one who was married, but the other unmarried) doe conclude the woman under subjection; that without grudging, she might resigne up her selfe (under God) to her husband. And doubtlesse, if it be asked, by what commandement this subjection of the wife stands in force,

force, its doubtleſſe by the vertue of that fifth, which impoſes obedience upon inferiors to their ſuperiors (although in divers degrees) with an implied penalty of diſobedience. And queſtionleſſe, if looke no further, then the ſinne and curſe it ſelfe, in the letter therof, there is no leſſe threatned to the woman then ſuch a ſubjection to the man, as had paine and irking annexed unto it. Even as that other penalty alſo annexed unto it, of breeding and travaile, extendes to a mortall paine and pinch, as conſidered in it ſelfe. In it ſelfe I ſay: for notwithſtanding all this, the Lord our mercifull and indulgent father, in and through the mediation of Chriſt, hath in great favour aſſwaged and releaſed the rigor and meaſure of theſe penalties, I have elſe where treated hereof. If the common favour of Chriſt our Redeemer, had not eaſed whole mankind from the exceſſe of all ſorts of penalties, what were the life of man, but deſolation and miſery? But in meer pity to the accurſed creature, weltring under her puniſhment, as a man wounded lies wallowing in his blood, the Lord Ieſus hath brought things to a Reconcilement, both in heaven and earth. So, that the heavens heare the earth, the earth the creatures, and they man: who elſe ſhould ſubſiſt. If the Oxe, Horſe, Aſſe, and other beaſts, which by mans ſinne are of ſubjects, turn'd rebels againſt him, and bereft him of his Lordſhip, were not againe retracted to ſome uſeful ſubjection, who ſhould come neer them? But now their rebellion to us is moderated, and a ſhaddow of our Lordſhip over them reſtored, not to the godly only, but wholy to the nature of man: by whoſe induſtry, the wildeſt are tamed. I ſay, by a common fruit of the ſuperabounding merit of Chriſt. Such is the releaſe of this penalty of women: for though for their abuſing the end of their creation by hurting & deſtroying him, whoſe helpers they were created to be; the Lord abaſed them to a low degree of inferiority to the man, and that juſtly: yet through Chriſt, this extremity is diſpenced with, and reduced to a tolerable mediocrity for the eaſe of womankind. So that God can make that a royall and honorable equality (after a ſort) which ſin made a yoak of tedious ſlavery. But to the Elect its far better; Notwithſtanding, through bearing

Catech. in part. 1. and 3. article.

Coloſ. 1. 20.

Hoſ. 2. 21. 22.

He hath recollected all things both in heaven and earth by Chriſt. Col. 1. 20.

of Children, ſhe ſhalbe ſaved, if ſhe continue in faith, holy-nes, and modeſty: that is, her curſe becomes a bleſſed occaſi-on of ſalvation. So in this point of ſubjection: it becomes an wholeſome meane to humble the ſoule under the mighty hand of God, and the guilt of her nature, and ſo to drive her to Chriſt. And not ſo alone, but is a continuall holder downe of her ſoule under ſubjection to God, in the courſe of her converſation. And both make her in this religious awe and ſubjection to her husband, ſo much the more pretious in the eye of God, and all that know her. Lo a penalty made an or-nament, very highly eſteem'd of God. And as for thoſe wome, who feare not God, yet this indulgence of providence, if it be not a meane to breake their hearts, and to ſeeke further to get a part in Chriſts peculiar redemption of the Elect: it ſhalbe (doubtleſſe) a double aggravating of their condemnation.

1 Pet 3.4.

Reaſ. 3. Herein ſhe preſerves the honor of her marriage.

Now for the third reaſon of the point, why the woman ſhould for her part doe to the uttermoſt to grace & improve the married condition, by beeing ſubject to her husband, ap-peares by this, that by ſubjections ſhe preſerves the honor of her marriage in the integrity therof. She is called the crowne of her husband. The Crowne Royall we know, is a rich thing, and richly beſet: all to honour a true King, when its ſet upon his head in his coronation, before all the people. But a wo-man made of ſubjection, is of a farre more pretious frame and mettall then a Crowne, or any thing which goes to it: and beeing ſet upon the head of her husband, honoreth him, not onely in the day of his marriage, but all his life long, in the eyes of all that behold her. No crowne glads the heart of a King, ſo as ſhee makes glad the heart of her husband. He is her King and Lord, though he ſhould want this Crowne; for its not a wives rebellion, which can deveſt him of his authority, and honor, in point of right: he may he a poore pit-tyed King, for lacke of this Crowne, but in right, he is a King, nevertheleſſe: having his Crowne deteined by violence from him, and woe to them that deteyne the Crowne from the na-turall Prince: expoſing the perſon of ſo ſacred an one (whom God hath made honorable) to reproach and diſhonor; So here. God will revenge it, and make her that hath kept it backe,

backe, to rue it, and to pay full deerly for her presumption. But when this Crowne is added to the heade of a lawfull King, then is his honor made up to the full; & such honor is a wife subject to her husband. Not as a Crown above but upon his head: her honor is not in being a Crowne aloft, but upō & for the husband; She is no Crowne of her selfe, but in respect of him whom she honors: receving back as much honor from that head which she Crowns, as she affoards unto it. Neither, is the honor of such a marriage betweene themselves alone, (for honor is rather in the power of the honorer, then the honored) but also it reacheth to many others; we see it in *Ruth* married to *Boaz*. All the children of my people, knoweth thee to bee a vertuous woman, and him an happy husband in her, praying for them (as indeed it fell out) that they might do well in Ephratha, & be famous in Bethlem. How can a marriage betweene an understanding head and a subject wife, chuse but be honorable? who can smoother the honor of such Couples, or judge whether of the two, is more succesfull in either? or who wisheth not, it were his owne case, or the case of any whom he loveth, to be married to a wife so qualified? And well they may; for as it is rare to meete with such couples, so, the Commodity which they procure each to other, exceedes all commendation. All this considered, a woman should be much too blame to desert her duty in this case, and to lay the honour of her Marriage in the dust. Ruth. 3. 11.

What is then this subjection, and wherin standes it? For the former I say its such a convincement of spirit in the woman touching the equity of Gods ordinance, (and her Penalty in speciall:) as causeth, both a falling downe of heart in humility to God, and her husband; and in her conversation to acknowledge & practize all such reverence, as becometh her head. By this description, it may appeare, in what particulars this subjection standes: to wit, cheefly in the spirit of the wife, and nextly in her demeanure, The former is that same, wherof St. *Peter* speakes of. The meeknes of the hidde̅ man of the heart, of an incorrupt and quiet spirit, which with God is much set by. He meaneth an inward principle of subjection of the heart, which is first given up to God, purged of selfe and pride Subjection what it is? Subjection two-fold. 1. Pet. 3. 4. 1. Of the spirit.

Pride,(the ſeede of unſubjection) and then to the husband, for his ſake. Although a woman have all outward accompliſhments this way, yet, if her outward ſubjection begins before her inward (as many womens doth) it will vaniſh at laſt, as a lampe for lacke of oile. No framing of a woman, by moſt exquiſite education, outward forming of the bodie to delicate behavior and ſemblance of ſubjection, can compaſſe this, no more then an Ape can attaine the qualification of *Reaſon*. No artificiall reſpectiveneſſe of the eye, the curteſie of body, the ſilence or compoſure of the tongue, or the like, can ſecure an husband of ſubjection, except all theſe be acted from an heart of ſubjection, through the conſcience of the duty. But, if the principle be ſound, and an heart fearing God, awed by a command, iſſuing frō Chriſt his love & a willing mind, not from neceſſity, credit, or reſtreint (which will go farre, & make a great ſhew) then is this duty well planted, & wil endure. What is al that *Micolls* bewitching love to *David*, (which forced him to ſende for her long after her ſeparation) to that one baſeneſſe, That ſhee deſpiſed him in her heart? The woman then, muſt ſet up her husband there, and ſhrine him in the ſecret of her heart; and then, all her externall ſubjection will flowe ſweetly, fully, conſtantly, without grudging, and ſit comely as a garment fit for the body.

2. Sam. 6. 20.

Obiect. But, it wilbe objected, There is no rule ſo generall, but it admits exception. Women confeſſe, that, as the caſe may ſtand, and as the husband may deſerve by his great learning, wiſedome, gifts, grace, art, experience, or like abilities, ſome woman might be content to reſigne up her ſelfe to her husband, and be ſubject to him, as to her head. But, as for ordinary husbands, whoſe deſerts are ſmall, and their defects great, (perhaps in ſome, or in moſt reſpects mentioned) it would prove an hard taske for a woman ſo farre to deny her ſelfe, as to be ſubject. To which I anſwere, God is not the God of confuſion; he puts this burden of ſubjection upon no woman, who takes not the yoke of marriage upon her ſelfe; which the Lord doth force upon none, but allowes each woman, to be her owne Refuſer, and to chuſe for her ſelfe (if ſhe can) ſuch a man, as ſhe can yeeld ſubjection unto, for the

Anſwer. Husbands though but meanlye parted, deſerve ſubjection by the Ordinance.

the excellencie of Gods image which ſhee beholdes in him. And there is no more then needes, in this caution, to prevent that baſe and carnall diſdaine, which elſe might ariſe in her heart, againſt her husband, to wit, when ſhe ſhall meet with an object of diſhonor, and find little to provoke due reſpect towardes him: I ſay, the Lord, who knowes, that the ſpirit that is in man luſts after envie and ſcorne, would have this diſeaſe prevented to the uttermoſt, that ſo ſubjection might ſeeme not to come from neceſſity, but from free will. But yet, ſtill I ſay, if a woman will balke ſuch a command, and, either out of a preſent humor, or out of a carnall conceit (at firſt) that ſhee can lead and rule a ſimple man at her pleaſure (which after ſhee findes an harder Theme then ſhe wiſt) ſhall ſnare her ſelfe with ſuch an husband as ſhee cannot deeme worthy of the honor of her heart: in this caſe, I will wonder that ſhee would ſnare her ſelfe with ſuch a one: but being maried to her, I will preſſe upō her, the like duty of ſubjection, as if he were the moſt complete husband of a thouſand: like (I ſay) for kind, although not for meaſure. For, tell mee, poore woman, who thus cavilleſt, what is it, which God hath aym'd at in this Ordinance? at thine owne endes, or his owne? and thy husbands? Art thou, ſo ſimple, as to imagine, when God hath impoſed a yoke upon thee, to tame thy Rebellion; that he will (at thy inſtance) turne it to a Contentment of thy ſelflove? what ſingular thing doſt thou in ſubmitting thy ſelfe to excellencies and parts in an husband? Is it not for thy ſelfe! And who ſhall finde out ſuch an husband for thee, whom thou mayſt not except againſt, as defective in ſome kynd or other? Know then, that God hath ordeyned ſubjection to an husband, as an husband, bee he what he may (he is ſuch an one as thou haſt thought fit) and therfore one whom God hath thought fit to receive thy ſubjection. If he have but indifferent parts, and abilities, and not many mens gifts united in one, then conſider, he hath but the defects of one. And who art thou, O woman, haſt thou the perfections of many women? Therfore looke upon thine owne defects, and thy husbands wilbe overſeene. Count thine owne parts but ordinary, and thine husbands will be

tolerable. Enlarge his a little, and diminiſh thine owne, and ſo thou ſhalt meet in the halfe way, and make ſome equality. But howſoever, God hath ſet thee in place of ſubjection, howſoever: eyther to a man of worth, for his deſert, or to a man worthleſſe, for conſcience ſake, and for the ſake of him who hath ſubjected thee. If thou obey for a Command ſake, there is thanke, or if not, then for neceſſity ſake, and wo to thee in both reſpects, if thou be not ſubject. A Miniſter is commanded to preach and watch for Conſcience ſake, not for living, or by Reſpects: A ſubject hath not that name for that he obeyes thoſe Lawes of his Prince which pleaſe him, but becauſe his Prince Commandes, except he will endure the penalties annexed: If then either a Miniſter, or Subject will looke at God, whether gayne or no gaine, whether good Prince or unjuſt, and obey, or els woe to both: then looke alſo thou woman at the bare command of God; diſpence not thou where God doth not. The ſame power that is in Commanding all to obey their Parents, forbidding all to worſhip Idols, to commit ſacriledge; that ſame I ſay chargeth all wives be ſubject, forbiddeth them Rebellion.

Exceptions in ſome caſes againſt the womans ſubjection.

Now yet I will not deny, but there is an exception to ſome kind of ſubjection. If thy husband ſtretch his authority beyond Gods bounds then and onely then, thou art permitted to reſtraine thy ſubjection in that kind, with yeelding a reaſon. It was not the ſinne of *Vaſhti*, (as I take it) that ſhe offered not her beauty and perſon, to a vainglorious oſtentation before the multitude; for, that might have been a ſnare to her as it was to others: but that ſhe ſubjected not her ſelfe ſo farre, as was meet, to goe to the King, and to acknowledge his Soveraignty in all lawfull, meet things, to give a modeſt reaſon of her refuſall, promiſing to ſubmit her ſelfe in all other. Even ſo here. Though the wife bee tied, both in all direct charges of God, and in all other which repugne not, I meane in things pure, comely, and good report; yet if her husband will try her in the contrary, ſhee muſt in all humble modeſty refuſe, and ſay, whether it bee meet herein to obey God or you, judge yee. So that, herein

I In caſe of unlawfull commands,

there

there must be wise caution used, that neither she streighten her husbands power, nor yet enlarge her husbands tyrannie, or her obedience to it. For (to digresse a little) not only the husband may presse the subjection of a wife in things arbitrary, but even in the omission of some commands. An example of both wil cleer it. Two fashions of Apparrel are offered to a woman, equally decent and modest: she inclines to the one, he to the other. It were his discretion herein, to yeeld to her, the choice of her fashion: howbeit, if he will hearken to no reason, but urge upon her his fashion, she must be obedient and denie her owne, for conscience sake. Againe, put case the husband requires his wife at such a time, to forbeare the hearing of a good sermon, and to heare another at another congregation; or to forfeit the hearing of the word, upon such a Sabbath day, although in generall hee oppose neither hearing the word, nor keeping a Sabbath in the same kind and place; although its true, that the charge of hearing and keeping of Sabbaths, is Gods: yet because these Commands tie not to every time and place, and may in some cases be omitted, therefore, let the husband looke to himselfe how safely he restreines her of her liberty (lest God curse his usurpation) or otherwise; and stand to his owne adventures; But since such a restreint may possibly be lawfull, (though he harshly conceale it from her) therefore shee must not contest nor holde chat with her husband, why he requires it, but yeelde for the present, and afterwardes returne to her liberty againe. But if hereby, he encroach further, to forbid her the Ordinances, shee must disobey. Onely in a case of particular abstinence, she must thinke thus, my husband sees cause of such a charge, I will not descant, if he should offend, yet I will not rebell, so long as any good construction may be made of it, but meekly stoope and obey. I might be endlesse in instances; I deny not, but many a good wife mismateht and put upon sundry extremities, is to be pittied and praid for: but not therfore to release her selfe from subjection and breake all cordes in sunder, because unpleasing to the flesh. As St. *Peter* telles them, They must strive for so blamelesse a conversation, and subjection towardes 1. Pet. 3. 2.

wardes their husbands, though rude and churlish, as may cause them to magnifie the truth of God, and justifie their Obedience, and wish themselves in like condition with them, in the day of their visitation. Looke up therfore to God & yeeld to many unwelcome services (if they be not directly sinfull, but abhorring to have the least fellowship with them, as he said, Into their counsell, let not my soule come.) If thou be pressed to any base thing, which conscience starts at, as to keepe loose company, to weare garish apparel, to traduce the godly, or what else soever indecent and impure; forfeit the pleasing of thy husband on earth, and please a better in heaven: who will bring forth his doves from the crocky pots, and that with honor, when they commit themselves to him, in their innocency. Wheras flattering and temporising women, who in shew will hold with God, but yet keep quarter with ungodly husbands for their own ends; shall at last be detected for hypocrites and rewarded with reproach and dishonor.

Further qualification of the womans Subjection.

I shall insist in the next Chapter in another Exception, which allowes a woman such a libertie in Gods matters with her husband, as to prompt and occasion unto him *Christian* speech, good counsell, with modestie and in season: for the subjection we treate of, is not slavish but equall & royall in a sort, as I have noted: But to go on: Shee is not so to be subject as if in all cases, she ought alike to stand or fall at the barre and prerogative of her husbands will: Some cases fall out betweene them of greater difficulty, doubt and danger, then ordinary: such as extend to the hazarde of estate, children, yea liberty and life it selfe. In such cases, (if they be but arbitrary) as removall from present dwelling, upon great charge and losse, or, to places of ill health, ill neighbors, with losse of Gospell; long voyages by sea, to remote Plantations, or in the sudden change of Trades, or venturing of a stocke upon some new project, lending out, or borrowing of great sums, avoyding of debts, setling of estate, providing for children, costly buildings, great enterteynments beyond ability, or such like instances, wherin the woman is like to share as deep in the sorrow, if not more, then the husband; reason

2. In prompting the husband with Religious Counsell.

3. In cases of difficulty and hazard.

good

good ſhee ſhould ſhare in the adviſe, and not be compelled to obey perforce. An husband perhaps in ſuch caſes may neceſſitate his wife to yeeld, but he doth her the more wrong, for God in ſuch caſes leaves her to her freedome. Could a Martyr in Queene *Maries* dayes compell his wife to ſuffer in the ſame cauſe with himſelfe, although both were of the ſame judgment? No: for her Conſcience was her owne, and his meaſure might (haply) exceed hers, many degrees, both in knowledge, faith and Courage. It hath bine by ſome very ſtrangely determined, that if an husband be reſolved upon a remote plantation, the wife muſt follow, by hand and by head. But, under correction its neither ſo nor ſo: headſhip is not given the husband to deſtroy, but to helpe and edifye. She hath a judgement to inform as well as he, & muſt ſee her groundes cleere as wel as he: ſhe muſt have leaſure & tyme, to deliberate of it, as well as he, till ſhe be reſolved, that ſhe may do that in faith, which ſhee doth. Therfore (with modeſty and diſcretion) its allowed her to deliberate, to alledge her reaſons by her ſelfe, or by her friends, ſubmitting them to the judgement of wiſer then her ſelfe, and as ſhee ſhalbe caſt and adjudged, ſo to deny her ſelfe and obey either way. And when Gods will is made knowne, eyther he or ſhee, are to reſt, without further diſtemper each with other? Meane while, the husband is not to inſult, threaten, and domineer over her as a Lord, who had his wives will captived to his owne: neither to deſert and depart from her in a deſperate way, but by all loving waies tenderly to draw her, and convince her by the ſtrength of reaſon, and the bowells of compaſſion. God ſpeakes not now by lively voice from heaven, in ſuch doubtfull caſes, as once he pleaſed to doe in times paſt. *Sara* therby knew Gods will in her jorneis too and fro, as well as *Abraham*, and had his promiſe of protection, aſwell as he: therfore her Subjection ties not women in like adventures, now, as then. But now doubtfull caſes muſt be ſcanned and determined, according to the neereſt that Scripture, or reaſon import: that ſo, her obedience may rather flow from conſent, then compulſion.

Thus, I have ſayde more of the firſt branch, then I had intended *Branch 2d*

Subjection of practice wher in three particulars.

tended to do; not so properly, as necessarily, to spare my selfe a labour in another place: let me now sound retreat to my readers thoughts; and come to the second branch of my division, that is, the subjection of the womans practice. Which, although it be but a shadow without the other; yet that must not pass for the whole paiment of the debt; for, who may not say, their heart is good this way, when as their conversation shews it not? But a subject heart appeares best, when a woman saies little of that which is within, but leaves to them to judge, who heare and see. And this practice of the womans subjection, must appeare in these three particulars, in matters of Gods worship, in matter of the world, and, in her marriage converse. For the first, she is with an awful and single eie, and honouring heart, to behold in her husband the gifts of God; As namely, that ability which God hath given him, to be in Gods steed unto her, in all things pertayning unto her soule; as also to menage the services of God with her, either in the family or apart; as to reade the word judiciously, to catechize and informe in the grounds of religion distinctly; to admonish the family, against the sinnes, and exhort inferiors to the duties of their order and condition, wife, children, sojorners, servants. I say, she ought so to observe Gods image in these gifts of her husband, as to feel no spirit in her to despise him, to gainsay, to compare, or censure them. Yea though her own gifts be more then ordinary, yet to conceale & suppresse them in this kind, (except her husband shall at any time desire to bee partaker therof in private for his spirituall quickning, and then with all humble selfdeniall to impart her selfe with him:) and enjoy them to her self in subjection. Note it, that the Apost. when he is in the midst of his urging this duty to the wife, then doth he touch this point, saying, let the woman learne in silence; and, I suffer not the woman to teach, or usurpe authority over the man, but to be in silence. You must note, that in this age, the spirit of God was powred upon all flesh, so that women as well as men had great gifts of understanding and prophecy vouchsafed them: which (no doubt) might put them forward to expresse themselves before their husbands. Now, if such women, then how much more must ordinary

The 1. In matters of God.

1 Tim. 2. 11. 12.

ordinary womē be ſubject in this kind to their husbands? She ought indeed to encourage her husband cordially, to proceed in ſuch a courſe, ſhewing it to be the joy of her heart, when ſhe ſees him to ſet up God in the family: She is to remove to the uttermoſt, all lets and ſtops, which might offend; as unſeaſonable attendance upon buſineſſe (which commonly offers it ſelfe moſt, when it leaſt ſhould, alſo the complaints and trouble of childrē: with other occaſions of the family, as that might by her wiſe prevention, be caſt upō other times as wel. I ſay, ſhe is wiſely to procure the opportunities of worſhip; but he is to menage and performe them: She being within doores, muſt take it her part to prepare and forelay the ſeaſons, for her husbands better eaſe and content in theſe duties: a wiſe houſwife will bee alwaies beforehand in her buſineſſe, that ſo the houſe may be empty, ſwept, and garniſhed for God to come in. She muſt abhorre (as I ſaid before) to juſtle and ſhoulder out the ſolemne matters of God, yea or to cut them off by the middle, and contract them, by the colourable pretences of other matters. So tedious in her dreſſing and trimming, that a pin muſt not be awry, ſo ſluggiſh and lateward in her upriſing, ſo curious about her childrens addreſſment, ſo tedious in her manifold proclamations and turnagaines, that it would yrke any Chriſtian husband to ſuſpend Gods worke upon ſuch fooleries, and yet either it muſt be ſo, or worſe. No no, accompt theſe things bables in reſpect of the other; that one thing neceſſary: learne to outgrow all ſuch old cuſtomes as baſe, in Gods eſteeme. The divell will never ſuffer a woman to want bones to throw in the way of duty, if he ſpie a mind ready to admit them. If any part muſt needs loſe, let the worlds part be the loſer. Subjection to the husband, will firſt begin with God: ſetting him up, and affording him his due. Nothing will more encourage a religious husband, to be ſtrict and careful in his way, then when he ſees his wives zeale in this kind: nor more diſmay and enfeeble him, then the ſlacknes and indifferency of the wife, that ſhe is ſo far from forgetting herſelf for God, that ſhe will not afford him that regard which lies within her place to expreſſe.

But what then (will ſome ſay) is the wife then wholy cut

How far the wife may undertake the ſervice of God in her family.

off from the officiating of worſhip, in her family? I anſwer, ſhe hath a great worke of it, to ſeeke God conſtantly by her ſelfe apart, at times meet: and, if her family conſiſt of her owne ſex, ſhe may like *Eſter* with her owne maides, in the abſence of her husband pray with, and teach her family, and children, beſides the private reſpect ſhe oweth thē out of the act of worſhip. But (will ſome ſay) is ſhe ſo ſtraighted, that in no reſpects ſhe may performe theſe duties in the preſence of the other ſex in the family? or of her owne husband, as the caſe may require? I anſwer, touching her ſervants the caſe is leſſe difficult, being her inferiors as well as her husbands, and ſo ſhe doing the duty of a Governor to them, ſhe is diſcharged, eſpecially they being unable, ignorant, or unmeet to bee ſo occupied, and ready to pearke up and trample the Authority of the woman under feet, by ſuch occaſions. But,

Anſw. Yet with Cautions.

touching the husband, although the caſe be more difficult, yet I doubt not, but ſhe may alſo before him, aſwell as the other, performe theſe duties, if theſe cautions bee obſerved; For why? ſerving of God in it ſelf can hinder no ſubjection, but rather further it, in a lowly and humble ſpirit, privy to her

Caution. 1.

owne infirmities, onely marke how? Firſt ſhe may attempt it, in caſe of utter inſufficiency of parts in her husband, I meane knowledge and underſtanding. 2. In caſe of invincible defects of expreſſion and utterance in the husband. 3. And much more, when there is an utter looſenes and careleſnes in him to look after it, much more a vicious contempt, ſo that (as far as lieth in him) the worke were like to be quite caſhierd out of the family: 4. If her husband do allow her with all cheerfulneſſe, or requeſt her to undertake it, for Conſcience, or if not, yet bee content to give way to it upon reaſonable termes, of connivence: yea, though not ſo equall termes, but with ſome lowring, and with breakings out now and then, or upbraydings of her; yet not forbidding and oppoſing, ſhe muſt rather undergoe ſome brunts for God and her family, and beare them as meekly as ſhee can, then under ſuch pretence to abandon the duty. But, if he bee willing, and able, though perhaps unqualified for grace, ſhee muſt not encroach upon the office and diſauthoriſe her husband: but by

all

all ſweete meanes accepting that which is, and covering defects, to draw him forward to that which is not, in token of an heart truly ſubject. 5. If ſhe (beſide, her ableneſſe to performe it) bee alſo, qualified with ſingular modeſty, and humility, awe and reverence, both of God and his Angells, and her husband, whoſe preſence ſhould alwaies be ſolemne, and ballance her ſpirit to ſoberneſſe and ſubjection.

Women denied this liberty muſt be pacient.

If God denie her that intereſt and Reſpect from her husband which ſhe deſerveth, ſo that he ſlights her parts, deſpiſes her graces, and will by no meanes endure her Service in this kind; the effect is ſad, to behold God caſt out, and the family deſerted, and expoſed to ruine: But her remedie is, rather to mourne in ſecret, and by other wiſedome to ſeeke the releefe of this burden, then to breake her boundes. On the other ſide, if theſe reſpects be obſerved ſhe may. For the Lord ties none ſo ſtrictly, that either one muſt do it, to wit, the Mr. of the family, or none. No no: the Lord knowes, that oftentimes he of all other parts of the houſehold, leaſt beſeemes his place; and beſides, if the head of the family himſelfe, even when he is able, yet for reaſons may reſigne up his liberty to another, a ſtranger, who probably may honor God and profit the family more, then himſelfe, (in which caſe to ſtick to his Priviledge were a ſigne of pride and ſingularity) much more may he (in the caſe of uſuall worſhip, when the very ſubſtance of worſhip lies at the ſtake) authoriſe the woman to performe it. For, although he diſhonor his headſhip; yet his penance is juſt, for his ſin. Better it is, that he be ſhent & ſhamed for his ſin, (eſpecialy himſelf revenging it,) then that God ſhould be barred of his due; by both his & her withdrawing the duty, & the whole Family wanting the ordinances. It was Gods Lawe, that, if the Servant would willingly abaſe himſelf to ſlaverie, his eare was to be boared: but his Mr. was not to loſe his advantage. And the wife is as well the Mother, as the man, the father of the family: She is a parte of the houſeholdes head, as the husband is the wives head. Now if ſhe be free from the dominion of her head, then is ſhee the whole head of the family, and returnes to her priviledge: ſo that without checke or controll ſhee may (being

Exod. 21. 6.

fitted) discharge the duty: But if beeing a widow, (never used to it before) she find this new taske to be over tedious to her, then ought she to resigne it to another, as (if shee bee of ability,) to one mainteined for that purpose, if not, yet to such a servant, as both for parts and humblenesse may bee meete to take it upon him, without offence: for else the remedy may proove worse then the disease, through his contempt. It beeing to conteyne a thing within bounds, when its out of his Element. As touching the husbands absence (as I have said) she may doubtlesse more safely performe it with the servants, then in his presence. If it should be alledged, There be in the family, such, as whom she may resigne up the duty unto, both for dexterity and humility, I say little to that, for the present, so long as her gifts be competent she is the Governesse, they inferiors, & the sad effects in bold servants of this course, doth not a little disaffect me: yet I will not deny a lawfulnesse altogether for her to resigne it, if shee be advised to it by them that give counsell, as well as by her selfe. But, if such helps faile, what should hinder her from the cheerefull and free undertaking of it? And so much for this.

2. *Branch* Of practice. Matter of the world.

Now secondly, shee must also be subject to him, in matter of his worldly estate. Shee is not to stand upon stiffe termes, and (as we say) upon her pantofles with her husband, touching her equality of right to his estate, and goods, with himselfe: For here, the question is not so much of right, as Employment: Now she must not distract the common stocke from her husbands hand, into her owne, to occupy it at pleasure, to dispence the Charges of the family, as she listes, or pursing of the Commodity, as well as he: which were to seeke a Quartermastership with him; and to seeke a double, not the single wealth of the family jointly. No. Shee must know, God is the God of order, both in Church and family: she must holde no Quarter with her husband in this businesse. Two heades in a family confound all: her Providence must bee under his, and be directed by his; running in the same streame with it, tending to one Common wealth, purse, and gaine, not her owne, but his and the families. I say, while the husband is himselfe: for else, hee being disabled either by age, or infir-

mities, or ſome ſudden diſtemper by Gods hand, which ſuffer it not: ſhee is to ſet to her ſhoulders to the uttermoſt, rather then the ſtate of the family be perverted. I adde alſo, if he being a man carried by his inordinate luſts, and feeling himſelfe to ſuffer his eſtate to decay, ſhall permit her to looke into the affayres of the family, (there beeing no child nor other to be truſted) ſhe may lawfully undertake the Charge, rather then commit the ſhip to wind and wether. Moreover, I doubt not but the wife, ſo far as her skill reacheth, beeing endued with a gift and skill in ſome myſtery, which her husband is not, eſpecially the husband beeing ydle and ſlothfull to improove his owne ſtocke, or perhaps having embeſſeled it alreadie: may be occupied in that calling of hers: provided that ſhe be comptable to her husband, whoſe ſtocke ſhe occupies: For, if ſhe occupy a borrowed ſtocke, ſhe is praiſeworthie for her induſtrie, but comptable onely to her creditors: in ſuch a caſe, if ſhe ſhare with him ſo farre as to keep him from beggery, its enough, for ſhee aymes at the ſupport of her family. One thing more I adde, if the husband ſhall allow his wife to undertrade with him, that is, for her owne vailes and content to uſe ſome petty ſtocke for her owne advantage: ſo there be no prejudice hereby done to her other Huſwifery in family, nor to her husbands ſtocke, ſhe may lawfully accept the kindneſſe, provided that in the defect of her owne skill, ſhe be guided by his counſell, to prevent dammage, and unprove her gaines to the right endes, not the maynteyning of ſin in her ſelfe, or hers. But, ſetting theſe and the like limitations aſide, ſhee muſt be wholly in all her courſe for him, & his endes; Expecting from his wiſedome and love, ſuch recompence as is meet, for her honeſt ſupport and mayntenance. I am not ignorant, that many husbands ſome for ſloth, others to avoid their wives diſcontents, ſuppoſing to allay their fierceneſſe of ſpirit by reſigning their right, others, under other color of Miniſteriall, or burdenſome ſervice, have, and do, put the bridle of providence, into their wyves hand: (and that, when as none of the former cautions do require it:) but whether this ſwerving from the Ordinance, hath not weakned their Headſhip, animated the

Limitations of ſubjection in worldly things.

Prov. 31.

woman

woman to an exceſſe of ſpirits, cauſing that nature which of it ſelfe is too forward, to waxe more inſolent; let experience judge. Inferiority is readie to deſpiſe authority, if occaſioned: ſin is out of meaſure unbridled: eaſilier held off from the occaſion, then reſtreyned under the occaſion. Beſides, that the husbands hand is cut off, as it were by the wives Mortmayne (for many wives peark up to meddle with the eſtate, ſuſpecting that their husbands are more ready to do good then themſelves) from that bounty, which both his place and will would admit.

Queſt. May the woman of her ſelfe give to Charitable uſes?

But here likewiſe a queſtion is made, whether it agree with the wyves ſubjection, to give to good and charitable uſes, of her owne accord? that is, without the husbands conſent? To which I anſwere, That the ſeaſons of weldoing are to be diſtinguiſhed. Such occaſions there may be offred, and ſuch neceſſities may lye upon the Church, and upon the members of it by the rag of unreaſonable enemies, oppreſſors and perſecutors, yea ſuch ſtreights may beſet the poore ſervants of God, as may diſcharge the wife frō ordinary ſubjection in this caſe: as in the *Martyrs* daies (I doubt not) that many womē borrowed leave from heaven to doe good, who if they had ſtaid while they had leave on earth muſt have wayted, till their eyes in their head had fallē out, for ought their husbands woulde have yeelded to. They diſpenced therfore with their unwillingneſſe in ſuch caſe, & diſpatcht the duty. I leave the conſideration of ſuch neceſſities, to be judged of by the wiſe, eſpecially in theſe our ſad times wherin the afflictions of Gods Church, are little thought of by the moſt, who drinke away and forget, eate and ſleep, and ſtretch themſelves upon their beds, not thinking of the affliction of *Ioſeph*: ſo they fare well what is it to them though the Church periſh? But to returne, for an ordinary courſe, ſhe may not put forth her hand to give of her husbands eſtate of her owne head, except, firſt, ſhe demaund her husbands conſent, which I ſpeak becauſe ſome women might have from their husbands, if they would aske, but either diſtruſt of their owne loſſe, or ſcorne to give it, except they may give it with an high hand of their owne, hinders them. A foule ſhame, for a Chriſtian wife who ſhould

Anſw. Ordinarily ſhe may not. But in ſome caſes ſhe may.

1. In publique miſeries of the Church

Except. a-

ſhould rejoice in Gods way, and at the largenes of good doing, and honoring of God. Secondly, except ſhee hath at the firſt made ſome reſervation to her own ſtroake, of ſome ſuch meanes, as might (without his notice) ſupply ſuch uſes, which being done, although he ſhould ſeek to infringe that grant by after-exceptions, yet ſhee ought not to yeeld to it in conſcience, but with love and modeſty, hold her ſelfe to agreement. But the truth is, many women, who have power enough to do good, do it not, yet blaming their husband, whenas the ſin lies upon their owne baſe hearts: as alſo many who have of their owne to do it, will ſpare themſelves & do it of their husbands, who indeed eate ſtollen bread, and drink of the waters of a forbiddē Ciſterne. Now I mean by Reſervation, only this, that they have acknowledged no more eſtate to their husbands, then they wil yield upon marriage, deſiring their jointer to be according. 3. Except upon the yeelding up of their whole eſtate to their husbands hands, they make ſuch a mutuall compact together, that the wife ſhall enjoy ſuch libertie without jealouſie, aſcribing to her diſcretion in that behalf, without jealouſie or grudging. 4. Except ſhe have allowance by her husband to take to her own uſe the overplus of ſuch monys, as are granted for the expences of the family (ſhe faithfully providing for it without parſimony, & not defrauding any of their due,) for that were to feed others upōrapine & ſtealth, in ſuch caſe that which ſhe ſpares is her own: & the like is the caſe of ſuch vayles as do by a kinde of cuſtome, iſſue vndoubtedly to the woman, from her husbands trading. Fifthly, except any thing befall her by Gods providence, gift, or ſpeciall bequeſt of the deceaſed, wherin her husband doth, and hath cauſe to allot her a portion, as being derived by her Channel unto him. Sixthly, if ſhe doe perceive by his behaviour and love, that when ſhe doth any thing in that kinde before his face, he give allowance therto, as a gift mutually iſſuing from both their conſents, though not named preciſely, yet implied ſecretly. And in a word, except ſhe know, that ſuch a practice of hers wiſely ordered, would no whit prejudge her in her husbāds thoughts, if he knew it, but be taken by him, as an act of Conſcience, not to be oppoſed.

3.

4.

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6.

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8.

Decision of the doubt.

But to returne, if none of these cases can be safely alledged, it is unlawfull for the woman to put forth her hand to her husbands estate, under any colour whatsoever. As, that their estate is (God be thanked) great enough to admit it: that they have small charge, and do little by Consent, any way: or, that her husband is extreamly base, or that her dowry was more then ordinary; or, if she were againe to compact with him, she would not doe, as she hath done; or, because her huswifery is great, she deserveth the liberty by her great gaines, or savings: or, her comparing her lot with other women lesse deserving, then shee: or that shee is hardly handled, or shee is to be pitied and pardoned, if (the need of the poor so requiring) she exceed the rule a little, for the greatnes of the good which might so be done. I say not what God may in mercie do in point of covering the goodnesse of her meaning, if shee do it ignorantly, but what right she hath to do it, before God. Let such women as enjoy their liberty blesse God, and beware lest they stumble at the stumbling block of their iniquity: As for the rest, lest them mourne under their crosse, but not ease themselves of subjection: knowing that their desies are accepted of God, for the deed, in greater inabilities then these, and therfore resting in their integrity, till God grant them greater libertie. The worst is, many women whine and aske Questions, while they live under Covert of their husbands; who yet, when the Lord hath set them free, to try all that is in their hearts, have neither Questions nor Answers to make, but are bounde with chaynes of their owne, from all good doing: shewing that neither credit nor Conscience was their motive. And doubtles, where there is a sound heart to God, few women are so straited by their husbands, but they might by one meane or other winne them to some indifferency. But for that which I spake touching the necessitie of times, and danger of not affording of helpe to the distressed, and the like cases of extraordinary nature, its sufficient that the Church hath beene compeld to greater aberrations then this, as appeares by Act. 1. and the act of *Abigail* to *David*, contrary to *Nabals* resolution, may sufficiently evince. And so much for this second branch.

Thirdly,

Thirdly, this subjection, extendes to the whole conversation of the wife in Marriage whereof I say this, That shee is to be generally attendant to this duty, and to have it in her eye daily, as if written upon her frontlets and fringes of garments, rising up, walking, and lying downe with her continually, whether God do blesse, or crosse them, in their goings out, & commings in: she must carry it writtē on her forehead, Subjection to my husband. In particular, take these. First in point of her attire, The common tenent of gallants and proud dames is this, that whatsoever fashion is up, be it never so costly, above her means, troublesome, be it change, upō change, have it she will: The fashion she holds is above her husbands power, she must not be laught at for her worne sute, because she is not in the new cut. St. *Peter* could not speak of subjection, but he must needs speake of this: as, for the sake whereof, womē otherwise subject, yet for their wils sake, wil venture a joint, and forfeit subjection. In a case of meetnes of fashion what husband so little delights in his wife, as not to allow her that which is indifferent? But hereupon, to run before the husband, even to that which is uncomely and excessive, either for fashion, or cost, I must tell women, it sutes not with subjection. Not in gold (sayth he) broydred attire, playting of the hayre; but in meeknesse of the spirit: as if subjection were much a seene, and most forfeited in this case. I will not run into the determining of fashions, sutable to each degree: Let the soberest in every state, determine it, and I had rather it should be the husband should determine, then she: Love wilbe bountifull enough; & selfe love may not be trusted. But oh! the excesse of this sexe, both in married women, and Virgins (yea the wyves of those who should be Patternes to the world) is so woefull in these dayes, and so hideous, that it doth not onely helpe to make a world of Banque-rupts, but to fil the world with curiosity and Vanity! wherfore, let this be taken for a rule, Never was there curious, proude, and fashionable woman, who could stoop to be subject; by their ruffling, flinging, flaring, curling, dresses, tirs, and forelocks, you shall know them. Custome (as the world thinkes) takes away offence: But by that rule, nothing should

3. *Branch* Her subjection in marriage converse manifold.

In Attyre.

1. Pet. 3. 3.

be evill in it selfe, but in opinion. But a subject wife puts little oddes betweene such opinion, and realnes: For shee is knowne by her Modesty, as abhorring to receive lustre from rags, but affording honor to her attire, by her sober subjection, bee her attire costly or meane.

2. In gesture and compolition of body.

Secondly, her very eye, gesture and speech, ought also to be awfull and mixt with modesty, and blushing, arguing her submission & privity to her weakneſse. There must be a law, that is an authority of Grace upon her lips, ordering her silence and speech, with a sweet mediocrity, but even as a threed going through a cloth, so a gift passing through the whole man. That which is within, cannot lye hid: for, grace will make the face to shine; Her very blush, is Ivy-bush sufficient, shewing what is within. And on the other side loftie carriage, proud, and disdainfull garbe unsavory tongue, multitude of words, boldneſse of forehead, stoutneſse of stomack, lowde cry (as *Salomon* termes it) bewray to all men, what a plague her husband nourishes in his bosome. All the honor of such an husband, if it bee not turned to contempt, while he is present; yet is turned to pity, when he is absent. Such a demeanure, more befitting some mannish *Amazon*, or insulting *Curtezan*, then a woman of true subjection to her husband.

3. Domesticall Converse must be subject.

Thirdly, another peece of her modestie lieth in her usuall carriage at home, towards her husbands direct person. Familiarity and dayly converse will breed no contempt in a subject wife: shee is not so, by compulsion, but by freedome, therfore she utters it, equally and constantly. She feares not that imputation justly cast upon women, who abroad will seeme very respective, good wife, lets have more of it at home! *Sara*, called her husband Lord, meaning usually, it was not her holiday livery, but her workday phrase. Not he called her his Lady, (and yet it were well if such flattery could prevaile with some Donna's:) but she him Lord: This Reverence and subjection causeth the wife to behold her duty, in the countenance, projects, vertue and way of the husband (as I noted before of consent.) His service to God, government to children, following of busines, is the glasse, which represents

repreſents her: for either ſhe ſees all good, if ſhe have skill to diſcerne, or beleeves it in love, if ſhee have none. But as for a controlling ſpirit before her head, ſhe hates it as impious, degenerate. To take upon her, to bee the houſhold Oracle, and Idoll, to overtop all, to be under none, s too hot and heavy for her handling, ſhee loaths it as hell, to uſe *Pauls* word, for her heart, will, tongue, ſelfe and all are not ſo much bounde, as binde themſelves to the peace: onely the yoke is eaſy, and the burden light. Rom. 12. Matt. 11. 30.

Fourthly, ſuteable muſt her ſubjection bee before others, to that which is at home: as comming from one, not aſhamed of that, which is her true honor. Many women are in their extreames: Some, although in private, they will not offend, yet, comming into company, thinke it a kinde of ſlavery, to profeſſe the like honor, and eſteeme of their husbands, And indeed, to flatter the husband, were but a baſe office for the wife, whereſoever, at home, or abroad, arguing, that an husband loves it. Such cup, ſuch cover; But, wiſedome keepes a meane, and abhorres as much to ſooth and gloze, as to deſpiſe and neglect; That due reverence and ſubjection, which a good wife ſhewes abroad, ſhe ſhewes at home, and contrarily: Shee is loth to have her hand out. Others are in another veyne, and, although at home, they make no bones, to taunt, and take up their husbands, yet abroad, are quite other women, ſo ſollemne and ſubject, as if the Annointed of the Lord were before her, as if ſhee were the ſubjecteſt, and he the happieſt living. But as he ſayde to the Crab-fiſh, when ſhe was ſtretcht out in length beeing dead, but before crooked, ſo thou ſhouldſt have lyved: ſo to theſe, This ſhould bee alwayes, and then ſafe. But this extream as the other, a ſubject woman avoydes without payne; for their inward principle levells all, ſaying, Whatſoever is according to God muſt be equall. 4. Shee muſt bee ſubject abroad

Fifthly her ſubjection alſo appeares in company. A gadder, a goſſip, one, whoſe heeles are over her neighbours threſholde, and, beeing there, is in her Element, licentious, and talkative, is no ſubject wife. *Salomon* calles her Turbulent, that is ſelfewilled and unſubject. And well he might: for 5. In her tongue and Company Subject.

ſurely no husband can affect a woman of ſuch a trade, it is his bane, except himſelfe in his kind bee a Rover and wandring Planet, out of his orbe, and then better one houſe troubled with them, then two. But whether he be ſo or not, whether he like it, or diſlike it, he muſt beare it: Shee will have her vagaries, her tongue is her owne, and ſhe upon her owne bottome, and therefore not redeemd with a price, ſtands and falls to her ſelfe, and what Lord ſhall controll her? And ſure as ſhe coſt little, ſo ſhe is worth as little, and may goe for naught. Alas ſhe is ſick of home! There ſhee ſits, louring and powting, hath no liſt to ſay much: But leſt you ſhould thinke ſhe hath loſt her tongue, ſhe doth but keep it, till place and time pleaſe her, and there ſhe will bee as much on the other ſide! She is like that fidler, which was long a getting to pull out his fiddle, but when it was once out, there could be no putting it up, any more. Surely, as ſome women are faine to fetch their husbands from their Ale-bench to ſhame them; ſo had ſome husbands need fetch their wives from their Goſſips, and yet, its a queſtion whether they were better to have left them where they were, leſt they make a Tragedy at home, of a Comedy abroad; A modeſt wife is of another ſpirit; Home hath her heart: She hath worke enough within doores, and dwells moſt within her ſelfe. She like the ſnaile, carrieth her houſe alway upon her backe. She builds it with her hands, and beares it up by her ſhoulders; never going abroad, but then when it were an offence to keepe at home. And, being abroad, the Law of grace is upon her lips; her words, are as the leaves of the tree of life, healing: and as the fruit thereof, life it ſelfe, and reſtorative. Out of the aboundance of the heart, the tongue ſpeaketh: not ſo much, as well: not ſo long, as ſweetly, ſeaſonably; and when ſhe holds her peace, its with her, as with a beautifull face, wherein you know not whether the white or red be fairer, for both are beauty: So you cannot tell, whether ſpeech or ſilence doe moſt commend her; but both do, for ſhe knowes both when to ſpeake, and when to hold her peace.

6. In point of Nurſery. Laſtly, Subjection in a wife reacheth to benevolence: for

for when the Lord ſet her appetite toward her husband, he planted ſubjection in her ſpirit; as alſo to nurſery of her infants, except God denie her ability and ſtrength. No ſooner doth the infant which ſhe hath warmed in her wombe, and given life to, in her wombe, behold the light, but it whimpers, and cries for the breſt, as if it ſaid, I am thine, nurſe me; Looke upon thy breſts, whether dry, or milch; if there bee milke its mine, and given thee (my deere mother) to bee a nurſe, my nurſe: The ſubject wife ſtops not her eare to this call: Shee ſeekes not breſts in her husbands purſe, but in her owne boſome; and, according to her power, takes her babe, embraces and nurſeth it. *Ruth* gave her ſonne *Obed* the breſts, though *Naomi* dry-nurſed it. When *Pharaohs* daughter had found poor *Moſes* crying, whom ſent ſhe for to nurſe it, rather whom ſent God to it? oh the mother! to note Gods verdict. No water, like the owne: no nurſe to the mother. As *David* of *Goliahs* ſword, ſo here, its beſt of all. None ſo tender, ſo chary, ſo carefull. Phyſitians for a fee, will be ſuborned, to be at the requeſt of an unaturall mother, and to pronounce againſt the full breſts, and the milke thereof: to adviſe the husband, if you love your wife, your child, let her not nurſe: Another Phyſitian adviſes the contrary, if you love your health, nurſe your child: ſurely, if the skale hang ſo even, if you pleaſe, let God caſt it, there being no apparant let. A ſubject wife, will bewray it this way, as ſoone as any: and the Apoſtle joynes it with ſubjection, in the place ſo oft recited. She will doe it, if not for her husbands ſake who lies in her boſome, yet for that infants ſake which lay in her wombe? Though ſhe have not ſuch wages as *Moſes* his mother had for her paines, yet ſhee hath aſſurance of ſuch pay from a better Maſter, who promiſes her ſhe ſhall bee ſaved, that ſhe will doe it for his ſake, though for neither husbands, nor childes: That fee and wages, next to faith and love, will cauſe her to looke upon her babe even in the worſt pickle and hand that belongs to it, with ſo ſweet and ſmiling a countenance, that ſhe would not for the paine of many nurſings, forfeit it. Oh thou coy woman, what art thou? richer then *Sarah*, weaker then *Rahel*,

Ruth. 4. 16.

Rahel, better then *Rebecca*, holier then *Hanna*? then all thoſe matrons of old, who were honorable in this point of ſubjection? whoſe daughter wouldſt thou chuſe to be? theirs who nurſe not, or theſe? And by theſe ſix branches mentioned, judge oh yee women of the reſt: No one duty of many (I know) is leſſe practiſed: Conſider what hath beene ſaid and God give you underſtanding: love made *Jacob* count all wethers welcome for *Rahel*: Let her thinke all ſervice ſweet for him. Thus much for anſwer to the queſtion, wherein ſubjection conſiſts. Now to the uſes breefly to finiſh withall.

Vſe. 1. Admonition. Shun Rebellion.

And firſt let it bee for Admonition (if yet my words may reach unto, and pierce any ſuch;) to all ſad creatures, unſubject ſoules in this kind, to ſhun all Rebellion againſt their husbands. If thou wilt hearken to thy corrupt will, it will tell thee another tale, and quaſh all my former counſell. Oh, it will ſay, thou mayſt winne the goale, and get the upper hand of thine husband for ever, if thou be damiſh and imperious: It will make him to ſeeke thee, not thou him. But ſubjection will ſay, that I get this way in the Hundreth, I ſhall loſe in the Shire: If I loſe the better end of the ſtaffe with God, what get I by getting it of a poore husband? Its poſſible I may cone ſhort too, even of that; but ſure I am, never was an unſubject woman powerfull, or prevailing with God. Therefore her voice is, a body thou haſt given me, its written in thy booke, I ſhall doe thy will, oh God! Loe here I am, ſpeake, for thy ſervant heareth, and cavills not, and my ſoule anſwereth, thy face will I ſeeke, I will be ſubject. A *Zippora* will throw the foreskin at her husband, the meekeſt man upon earth. *Micol* will ſay to the holieſt man living, even in the act of his zeale, what a foole was my husband this day? But a ſubject one will ſay, I opened not my mouth becauſe thou bidſt ſo: or if I have, once have I ſpoken, but I will ſay no more, but will lay mine hand upon my mouth, If I have erred, teach me, pardon me! By crookedneſſe of ſpirit, of tongue, I ſhall loſe honor, gaine reproach, yea hell too: but, by ſubjection, as I ſhall honor mine head, ſo ſhall he mee! yea my yeelding is the way to honor mee more,

Exod. 4. 25

more, then all my recoylings, and to winne that Authority in his heart, which no uſurping can ever obteine? As is the ſhadow, ſuch is the husbands heart, & love: fall downe upon it, and thou maiſt overtake it, if thou purſue it, it flees further off; So, if thou conteſt & with ſtrong hand reſiſt thy head, he will be as a Lyon, his courage wil not ſtoop: But if thou ſhalt ſpeak kindly to him & win him by ſubjection, thou haſt conquered him for ever. God hath appointed him to be over thee: in ſeeking to be above him, thou provokeſt him to Tyranny, and to challenge his right, but canſt not ſubdue him by rebellion. Remember thy ſexe is crazy, ever ſince *Eve* ſinned, ſin is out of meaſure ſinfull, through the Law, and Satans incenſing, loathes ſubjection, affects impotency; But oh, thou woman that feareſt God, let that liberty with thine husband, which thy ſubjection hath purchaſed, ſatisfie thine heart, ſeeke no more, leſt in catching at the ſhadow, thou loſe the Subſtance. Let thy Birth, thy Education, eſtate, endowments, exceed his never ſo much; yet the Ordinance of God hath ſubjected thee to thine husband with all thy perfections. There is but one Law for all wives, both poore and rich, meane and great, wiſe and fooliſh, one and other, that is to be ſubject. No Pope, no Prince, much leſſe the law of thine own luſt cã exempt thee: there were wives in *Pauls* time, who becauſe they beleeved, could have ſhaken off their husbands, that were Infidells. But *Paul* meets them a going, and turns them back with force upon their allegiance and ſubjection: ſaying, Except the ſeparation begin from the unbeleeving party, do not thou who beleeveſt, deſert the other: As he ſaide, Set meate before them, and breake their hearts, but ſmite them not: ſo here, winne them by all holy meanes, but oppoſe not. If ſubjection be due to heathens, much more to Chriſtians. 1. Cor 7 10.

Laſtly this is Exhortation to all wives who will ſtand to Gods barre, Be ye ſubject to your husbands. Let the ſpouſe of Chriſt teach you, ſhe is ſubject to her head: both in heart, ſhe gives it to him; in eye, ſhe delights in his wayes, ſhee is ſo to him in all matters, both of God, and the world, ſhee is ſo in her geſture, ſpeech, abroad, at home, in all. Bee thou ſo, *Vſe.* 2. Exhortation of wyves to ſubjection.

and prosper. Without this, none of thy inward abilities, outwarde gifts, nay the Graces of God, wilbe a Crowne to thy husband: except it bee a Crowne of thornes. No, if thou wert never so huswifelike, fruitfull in children, rich in gold or jewells, except thou adde Subjection, all will not amount to the making of a crowne, except this make it, nothing else will. All thy Iewels may be stollen out of thy boxe, thy mony out of thy purse, clothes out of thy wardrobe, thy backe may be stript of thy costly attyre, thy beauty blasted with age, thy body weakned with sicknes, sorrow: thy name sullyed with infamy, thy partes may decay: But thy subjection no man shall rob thee of, nor thine husband of that Crowne: If thou preserve that in thy Cabinet as thy pearle, it shall supply and restore all those losses, in the esteem of thy husband. This wilbe the Trench of thy castle, all darts will fall shorte of it, as impregnable. Subjection is the true Mother of love, Sister of consent, root of all other Matrimoniall service, helpfulnes in the next chapter, gracefulnesse in the next to that shall attend it, as precious handmaydes. And shee her selfe in the middle shall walke honorably, and honor marriage above all other vertues. Be it never so meanly thought, spoken of by the Damish and Imperious women of the world, yet shee will say, If this bee to bee vile, I wilbe more vile: yea those that would disdaine mee yet shalbe compelled to honor mee, and say, Many daughters have done well, but subjection hath surmounted them all. And so much touching the first personall vertue of the woman, to wit, subjection, be spoken.

Cap.

Chap. XIIII.

Which proceedeth on to the ſecond peculiar duty of the wife, that is Helpfulneſſe.

I Now proceed to the ſecond ſpeciall duty of the wife, which is helpfulneſſe. The former gift telles her, that ſhee muſt not bee Rebellious: This ſecond tells her, what ſhee ſhould bee, helpfull, uſefull. Its not enough for her to be Negatively good, not harſh, not rude: But ſhee muſt be poſitively good, ſhee muſt alſo be helpfull. This comprizes all her true uſefull ſervice to her husband: and in ſpeciall anſwers his Providence. Shee muſt within doors, lay all her helpfulneſſe to his providence without doores: that by both, the whole frame without and within may be ſupported. She was made ſubject by ſin: But helpfull by creation, which yeeldes a choice prerogative to this vertue, being of integrity, not from corruption. Of all the other Creatures, ſaith *Moſes*, the Lord founde not any one, which might bee a meete match for *Adam*; wherfore he ſaide, It is not meete the man ſhould bee alone, I will make him a meet helper: and ſo, he formed her of a rib out of his ſide, while he ſlept. In the former Chapter then we treated of a peaceable, in this we muſt ſpeake of a Profitable, and in the next of an Amiable companion.

The ſecond ſpeciall Duty of the wife helpfulneſſe.

Gen. 2. 18.

But here in the very entry, a Queſtion is to be anſwered: In how many things ſtandes this helpfulneſſe? I anſwere, in three main thinges. First & cheefly in helpe to his Soule: Secondly, to his outward eſtate: thirdly to the married condition: as for inſtance, to the honor of his Name, the health of his body, the welfare of his Children, the government of his family, the recovery out of any diſaſter, the averting of dangers, the adviſe about things weighty and difficult. I begin with the firſt of theſe. Touching which, although I have noted

Queſt. Wherein ſtandes this vertue of helpfulneſſe.

Anſw.

1. In Gods matters.

ted before, that ſhee is to be ſubject to her husband in matters of God; yet this muzzles not the mouth of a good wife in helpfull concurrence, but onely in bold uſurpation. Shee may (without empeach to that,) caſt in her mites into Gods treaſury, and bee an helpfull furtherer of his ſoule to all ſpirituall welfare and content in knowing, beleeving, and obeying, ſo it be done with humility and meeknes. Although ſhee is to aske her husband at home in reſpect of any uſurpation, yet (as the caſe may require) ſhe may, nay, ſhe muſt, in due ſeaſon, being demanded, reflect back the fruite of that mercy which the Lord hath ſhewed, and the coſt he hath voachſafed her for the good of her husband. And, as the Lord hath gifted and graced many women above ſome men, eſpecially with holy affections: ſo, I know not, why he ſhould do it elſe, (for he was wiſe, and is not ſuperfluous in needleſſe things) ſave that, as a Pearle ſhining through a Chriſtall glaſſe, ſo her excellency ſhining through her weakneſſe of ſexe, might ſhew the Glory of the workman. And how? In beeing only lookt upon or wondred at, as a bird of fine colors? No: but, in reall Communicating of that Grace which ſhe hath, to her husband eſpecially, as alſo to others in private communion of Saints as occaſion is offered.

Impudency of uſurping women in matters of God, eaxed.

One thingh here comes to my minde; I would not be taken to patronage the pride and licentious impudency of women, who having ſhaken off the bridle of all ſubjection to their husbands, take upon them to expound the Scriptures, in private aſſemblyes, and to bee the mouth of God to both Sexes. Not bluſhing one whit to undertake by the 4. or 5. houres together, yea whole dayes (if their vainglorious humor masked under the colours of humility may be ſuffred) to interpret the word: applying it according to their way by Reproofe, comfort, Admonition, and the like, as if Shee-preachers were come abroad into the world. And yet theſe are ſuch as dare oppoſe and confute the doctrine of faith, and ſelfdeniall, taught by the moſt able Miniſters of Chriſt: and tell their diſciples that there is another way to be walled in, and that is the way of the ſpirit which muſt give ſuch a light to the ſoule, and ſuch an aſſurance of ſalvation, as may rid

us

us at once of all doubtings, feares and unbeleefe, and translate us into a confident and secure perſwaſion of the love of Chriſt, without making queſtion. As for any waies, meanes, trialls, motives, ſignes whereby the ſoule may come to bee ſetled about the work of Regeneration, theſe they abhorre, as ſavouring of the fleſh, and not of the ſpirit of light and inward evidence. In this kind they undertake moſt boldly to expound the Scriptures, and to reſiſt all who are of another mind: Nor allow I others, who defending themſelves by the practice of the primitive Church, when the extraordinary gifts of Prophecy flouriſhed, whereby the mooving of the ſpirit, men to men, and women to women, did expreſſe and utter their thoughts and judgements concerning divine truths, which gift then was very neceſſary for the breeding up of Miniſters, Doctors, and Proctors, they wanting other helpes of furniture and ſupply: but appertains not unto us, who both have ordinary waies of ſupply, and want that ſpeciall preſence of the ſpirit which that firſt Church had, to guide and governe the uſe of ſuch gifts, orderly and peaceably to ſuch endes as they belonged, without ſchiſme and confuſion.

God indeed promiſed by *Joel* to the Church of the Goſpell, that he would poure out his pirit without difference to all ages, ſexes, ſtates of people: But not in ſuch a diſorder, that a woman ſhould dare in publique, or in a private place after a publique manner to declare truthes of Religion: uſurping over men, and encroaching upon the laws of Chriſt. Such immodeſties and inſolencies of women, not able to containe themſelves within boundes of ſilence and ſubjection, I am ſo farre from warranting, that I here openly defie them as ungrounded, and ungodly: and I cannot but wonder, that any ſhould bee itching after novelties, as being preſent in ſuch aſſemblies, eſpecially themſelves being publique perſons, and ſuch as ought to diſcerne better betweene things that differ. To both I ſay, beware leſt your pride of gifts, carrying you beyond the bounds of your private condition, and your curioſity in favouring and being led away with ſuch vizored oſtentation of graces, doe not wrap you within

Joel 2. 28.

Admonition, to all uſurping women in matters of God.

in the ſinne of *Nadab* and *Abihu*, and *Vzza*, and *Vzzia* who under pretext of holineſſe, adventured to profane hallowed things: nay, of *Cora* and his complices, who murmured againſt *Moſes* and *Aaron* oppoſing their calling and office. If when you bee convinced by the word, you will yet rebell, take heed leſt you periſh in his contradiction as Saint *Jude* ſpeaks, teaching others by their fearfull example becauſe they would take none themſelves. If ſuch as theſe had beene from God the divell would not have let them alone ſo long quiet in their attempts: But hee knowes diſtraction in opinions, makes him reigne in the world. And to theſe more impudent perſons, I adde all ſuch undertaking women, who either in families, companies, or in the private converſe with their husband uſurpe authority, deſpiſing the graces of God in their husbands and others, and taking upon them all the ſpeech at the table, to diſcourſe of religion, to debate matters in queſtion in the Church, to decide things of difficulty, to ſpend all the time in hearing themſelves talke of good things: Theſe although they thinke they have learned many things, yet have not learned one great thing, to wit, wiſely to judge what their ſex and ſtate will admit. And therefore though haply what they ſpeake is good, yet its not comely for them, its as a garment of good cloth but made into a garment very unfit for the body, for lack of taking meaſure beforehand. Theſe are not helpers, but hurters by their unſeaſonableneſſe.

But I digreſſe not too farre. No reaſon there is, why the impudence of the Rebellious ſhould prejudicate the gifts of an humble wife, ſoberly improoved. Neither doth the holy Ghoſt envie her the honour of her grace and helpfulneſſe. But as *Bathſheba* ſaith, *Prov.* 31. 31. Give her of the fruit of her hands, and, let her workes praiſe her, in the gates. Subjection and helpfulneſſe enterfeer not one whit, both may agree well. Subjection cauſed the wife of *Manoa*, when the Angell appeared to her with a ſollemne meſſage, to diſtruſt her ſelfe, and to call her husband; when God preferres her, ſhe modeſtly craves leave, and preferres her husband, and his judgement before her owne: deriving her owne honour upon him. Howbeit afterward wee ſee,

Conditions of modeſt wives in act of Gods matters.

ſee, that (the caſe ſo requiring) when as upon the Angels departure from them, *Manoa* was left in a carnall feare, leſt he ſhould die, having ſeene God: his wife ſteps in with her helpfulneſſe, betweene him and his feares, ſaying, if the Lord would have ſlaine us, doubtleſſe he would not have revealed himſelfe unto us in this ſort: to tell us we ſhall have a ſonne, and yet to kill us. She ſaw further in this caſe, then hee, and therefore gives him advice what to ſettle himſelfe upon. What could more aptly have beene ſpoken? how is that of *Salomon* verified, A word in ſeaſon, is like Apples of gold, and Pictures of ſilver? And, how is *Abigail* honored, for her wiſe counſell, to a man, who forthat her wiſdome, was ſo farre from diſreputing of her, that he ſent for her to bee his wife ſhortly after. So that, when *David* was in the way of heate and reſolution to ſhed *Nabals* and his families blood, ſhe encounters him, ſaying, let not my Lord doe ſuch a thing as this! It ſhall not grieve him, when he ſhall ſit upon his throne, that he hath not ſhed innocent blood: Oh! how comly a thing it is for Chriſtian wives to come in thus with humble ſubjection, ſomtimes with a ſoft word to allay wrath, to ſtay the husband from prejudice againſt good perſons and cauſes, to enterpret all in the better part; to obſerve him when the word kindles any affections in his ſoule, and preſently to follow them home, not to ſuffer them to ſlip out and vaniſh: to provoke him to mercy and compaſſion, to draw him from a naturall courſe to a morrall, from a morrall to a ſpirituall, to perſwade him to equalneſſe and indifference towards ſuch as are at controverſie, to debate and decide things peaceably, to ſtay his hand from immoderate correction of children or ſervants, when ſhe ſees paſſion prevaile againſt judgement: yea, and ſometimes with the ſame meeekneſſe, and mildneſſe to convince him of an evill quality or pang, as choler, diſcontent, worldlineſſe, cenſuring of others, raſhneſſe and the like, admoniſhing alſo to beware of the occaſions which might lead thereto: wherewith ſhee herſelfe ſhould receive the like from him. Somtimes to win his adverſe heart to a more entire love to Gods Sabbaths, to his word preached, to his faithfull Miniſters, and ſervants:

Judg. 13. 23.

Sam 1. 25.

to

to affect them, to aſſociate them, and to renounce all his old company and fellowſhip in evill. To be alway darting ſome ſavour of that which they have heard in publique, and prompting him with it, that the world eat not up all. Oh! theſe things come ſweetly, as the latter raine, from a woman, who counts it her happineſſe, to ſee her husband to bee brought home to Chriſt, who mourns for his rebellion, and rejoices to ſee his heart broken: As *Mordecai* told *Eſter*, ſo ſhould a good wife tell her ſelfe, who knowes, whether thou art come to thy place for ſuch a ſeaſon, even to bring home one ſheep to Chriſts fould? Doubtleſſe if Satan were not a profeſſed foe to ſuch helpfulneſſe, the worke would proceed with more eaſe and ſucceſſe. So much for the firſt branch.

2. *Generall.* Helpfulneſſe in matter of eſtate deſcribed.

The next head of the wives helpfulneſſe is in matters of the world. *Salomon* as truly ſaid of this as of any other vertue of the wife; that, a wiſe woman buildeth her houſe. For, though it be little (in compariſon) which a poore woman can add to the eſtate of her husband, yet ſhe muſt bee all in all for the preſerving therof. So that an improvident woman is next a waſter in this only reſpect, and loſeth much: But if ſhe be alſo a ſpendthrift, and really waſtfull, there is no end of her ſpoile, till ſhe have brought all to nothing, and overthrowne both her husbands ſtate and poſterity. She is the Moth yea Canker of the marrow and beauty of his eſtate, and by inſenſible morſels, devours at length, the whole ſubſtance. And becauſe there bee many queazy women, (yet ſuch as would be religious) that thinke it a peece of religion, to be no houſewives, let *Bathſheba*, a Queene, who might more ſtand upon her eſtate, then the proudeſt Dame may upon her dowrie; in her inſtruction to *Salomon* ſpeake. Shee deſcribing a godly and helpfull wife, (and not onely a thrifty one) as it appeares from the 25. verſe to the end of the Chap. doth couple her vertue and houſewifery together: She openeth her mouth with wiſedome, and the law of grace is upon her lips: (there is her grace) and ſhe overſeeth the waies of her houſhold, and eateth not the bread of idleneſſe: (there is providence:) And, leſt any ſhould thinke this latter

Prov. 31.

latter might be spared, its to be noted that she spendeth the whole Chapter in the description therof, by divers passages; wheras, the former she shuts up in the end of that Chapter in a verse or two, although the more necessary: as taking it to be more out of question, then the other; nay note how the holy Ghost wil needs convey that instruction by the counsel of a woman, to all of her sex, to make the thing lesse subject to exception; pressing it strongly in an Idea of such an exact helper: and that with pleasing Rethorique and variety: Why? save because she saw it a vertue meet to be urged, as being that which many women will not acknowledge. Neither can the greatnesse and wealth of wives controll this duty of Providence, and that not for shew neither, or complement, and praise, to let the world see what skill in spining, in needleworke, or in other matters, they have, but for conscience sake. In *Bathsheba's* daies, gold and silver were common, and as plentifull as the stones and figtrees: and therefore need there was not for Queenes or their maids to work so hard; And yet, for the religion of the duty, she speaks so, as one who had experience of it in her owne princely person, and had the oversight also of her maydens in the handling of the wheele and spindle, for flax and wool. And surely in great families both sexes had need to be yoked, and awed from the sins which come from sloth and idlenesse, although I adde, in a mediocrity, lest they trench upon the contrary of covetousnesse.

Wives must not have any peculiar wealth apart from their husbands, but in common.

My meaning yet by all this, is not to allow any woman the liberty of any such peculiar housewifery by her selfe, apart from the common streame and welfare of the husband and family, but in common with, for, and under him, though in a way of her owne, best fitting her sex and education. For, I know there be housewives, who excell in providing for themselves, and (like the Steward in the Gospell who to prevent beggery, when he should be turnd out of service) can shift for themselves, who yet are but ill providers for the good of their husbands whom (to use that Emperors comparison) I may liken, to the Spleene in the Body, which when its fullest, makes the body emptiest, and so commonly,

when the cofers of theſe Houſewives are fatteſt, their husbands treaſure is leaneſt and lankeſt: wheras ſhee ſhould rather be a pipe to conveigh into his ceſterne, then a ſponge to ſucke from, or a Channel to dreyne from his fountayne. This yet is a common vice: not only of ſecond wyves prowling for their owne broodes, or kindred: But of all ſorts of women; and, is cauſed by pride of Birth, of dowry, education, or perſon: which to godleſſe ones, are occaſions to withdraw them from the yoke of ſuppoſed bondage, though if a Queen may judge of helpfull & houſwifely providence. In ſome others its rather cauſed, by old or late habits of luxurioufnes, riotous and lewde companionſhip: for now wee have meetings of Women-drinkers, Tobacconists and ſwaggerers, aſwell as men: leſt *Pauls* Prophecie of the latter time ſhould be falſified, and (which is worſt of all) ſecret and ſtollen liberties. Theſe vices, are like the daughters of the horſeleach, crying, give, give, but like hell & the grave, never ſatisfied. In ſteed of the which licentious uſurping over the husbands commodities, let women know, that although they have a true property and intereſt in their husbands Eſtates, yet when the uſe of the ſame comes into queſtion, the Lord will have it, as wel as other things, ordered by the husband. Neither may the bad qualities of the man, as his churliſhnes, Covetouſnes, and Enmity to vertue, authorize the woman, to be her owne carver; leſt if this wicket be ſet open to good wyves, the bad ones throng in with them alſo; and uſurpe it to evill endes. Gods law is one, and concerneth all ſorts indifferently. If women deſire a ſtroake this way, (as indeed ſome may more cauſedly plead it then others in ſhew) let them labor by their good deſerts, to prevaile with their husbands, and by their helpfulneſſe and love to draw ſo good an opinion of themſelves that they may with a willing mynd, yeeld this favor to their wives, as to uſe their pleaſure in a ſober manner. (Provided that they ſpende it upon honeſt and religious objects.) But, if God have layde another burden upon them (as I noted in the former chap.) of ill natured and ſtraithanded husbands: let them take up and beare it, as the Croſſe which God hath ſet apart for them.

1. Tim. 3, 1. 2.

If they deſire any ſtroake in diſpenſing the matters of the husband they muſt deſerve it by good carriage.

them, without diſcontent or grudging. Eſpecially ſecond wyves, having the charge of former brood depending upon them, (further then by cheerfull conſent of their husbands, they are allowed) let them beware, leſt herein they diſhonor their Profeſſion, by yeelding to the ſtrong and tempting occaſions, of needy, unruly, and burdenſome children, ſupplying their want, by injurious pillage of the husband, and his poſteritie. This by the way.

To conclude the point, theſe three ſpecialls concerne the womans providence; firſt getting, then ſtoring, and laſtly diſpenſing thoſe things which are committed to her charge. The firſt of theſe three, is proper onely to thoſe women, who ſell their husbands commodities, or are allowed to be chapmen of their wares, (which is the caſe of few) or ſuch as by reaſon of ſome ſpeciall skill in any crafts or manufactures, have ſome ſtocke allotted them by their husbands, to trade and traffique withall. In which way, they muſt uſe all good faythfulnes, neither ſelling to their husbands loſſe, nor for their owne ſecret gaine, nor the hurt of the buiers, all which rules, are in all tradings, uſually tranſgreſſed. Beſides the huſwifery of many tradeſmens wives, who learne their husbands skill, ſerve to the making of ſundry wares, which ſerve to the upholding of the family, and eſtate. In which caſe (as the other burden of family will admit) they are to ſhew their beſt endeavor, both for the getting in of ſome part of the mayntenance, and ſaving it from being ſpent about ſuch houſhold expences, as, by paines and thrift at home might be ſpared. And this is that which *Bathſheba* moſt inſiſteth upon; She laboureth cheerfully with her hands: ſhe is like the Ships of Merchants: She bringes home her food from a farre: Shee ariſeth while it is yet darkiſh, her candle goeth not out, ſhe puts her hand to the wheele, and her handes to the ſpindle. She makes ſheets and ſelleth them: and giveth girdles to the merchant. Shee conſidereth a field, and getteth it; and with her hands ſhe planteth a vineyard. This is the image of the ſtirring houſewife. It were wel now a daies if women would abate of their ſuperfluous eaſe and needleſſe expences (which they do the more eaſily laviſh

Three branches of womans providence.

I.
A Act of Providence to bring ſomewhat in.

Pro. 31.

out, becauſe they wholly relie upon their husbands purſe) and in ſtead of great merchandize and ſelling of wares abroad, apply themſelves at home in private, about the ſupplying of the family wants, helping to cloath and lodge them by their diligence: for better and more enduring is that ware which is made, then that which is bought: taking occaſion there by to buſie their Children in meet employments, and to prevent ſloth, eaſe, gadding, ſtollē liberties & vanities which the unbridled myndes of Maids, both of children, & ſervants, are in theſe daies peſtred with, loathing labor & painfulnes, and expoſing themſelves to the vices iſſuing from thence.

2. Women muſt bee their husbands ſtorers and Treaſurers.

The ſecond act of Providence in the wife, is, the Beſtowing & ſafe ſtoring up, preſerving & improving thoſe commodities which her husbād hath brought to her hand. Which, as it is fit they ſhould be put to her truſt, ſo ought ſhe (ſpecially in her husbands abſence) to be carefull of them, that they decay not under hand, that they be not open & expoſed to the ſtealth or ſpoil of Servants, or violence of others. And herein, not onely her ſelfe in perſon is to be provident, but alſo to be carefull to overſee the waies of ſuch ſervants or others, as are under her, as inſtruments to act that, which other buſines, or infirmity hinders her ſelfe from performing. A wiſe houſewife will contrive and diſpoſe as well by ſitting ſtill, and uſing her brayne, as ſome other by bending the force both of ſoule & body. Her ſelfe cannot keep things frō putrefaction, from Ruſt, from fuſt and ſpoile, from motheatings and decaies: cannot perhaps do each in ſeverall worke ſerving to keep all things neat and ſhining: but ſhe may ſo overſee the waies of others, that they may prevent ſuch loſſes, and procure ſuch conveniences as are meet for the family. So that ſhe may eaſe her husband from the inſpection and care of ſuch things, as concerne not his providence: to which taske, if he be put, either for the things themſelves or for the ſeaſonable diſpatch therof, ſhee ſhould much diſcredit her providence and prudence, and burthen her husband: whoſe worke lyes in a deeper and higher kinde. Not, as if the husband ſhould (as *Laban* of *Jacob*) exact each penie of the wife which miſcarieth, or be implacable for thoſe loſſes which

which cannot bee avoyded, (ſince his owne wiſedome cannot prevent many.) But, that ſhee by her care muſt ſerve providence that no ſuch complaints bee heard of as might provoke him juſtly: As for loſſes which befall by the hand of God, both equally muſt patiently beare them: This is pithily alluded unto, in that ſimile, where Chriſt likes a good ſcribe or Diſciple taught to the kingdome of God unto the good houſwife, which ſtoreth up both old and new, that is family proviſion of all ſorts, which ſhe brings out in their ſeaſon, for meet uſe. Otherwiſe, what comfort ſhould the man have, in his bringing in ſupplies for family, houſehold ſtuffe, bedding, linnen, Apparell, daily diet for the bodie, if he might not truſt to her fidelity at home to preſerve them, to menage, to dreſſe and proportion them to the uſe of the family? And ſurely, if ſhe do her part wiſely herein, neither on the one ſide being ſo looſe in her ſtorings that every one may com by her commodities as freely and boldly as her ſelfe, to ſpend & ſpoile, to drinke & imbezel at pleaſure; nor on the other ſide abuſing her authority, and the power of the Keyes, ſo that ſhe ſtraiten the family of their due, and ſtrangers of their hoſpitall welcome, for her owne pinching and baſe endes: but go in a wiſe middle betweene both: I ſay, ſo doing, it may be ſaide, There goes no leſſe care and praiſe in upholding an houſe built, then in building it from the ground: and ſhe deſerves, in her kind, equall commendation with her husband. Matt. 13. 52.

The third therfore is her Diſpenſing, and bringing forth the proviſion thus ſtored up, for the good of the family in due ſeaſon, due manner, and due meaſure. For why? She is the mans ſteward and Penſioner, and Almoner in this kind, to divide the demenſum to the family, and the poor of the place, And *Bathſheba* omits not this neyther in her Idea of the good houſewife: ſaying, ſhe feareth not the Snow, for her family is all clad in ſcarlet: By ſnow meaning whatſoever want or affront may betyde, and by ſcarlet, all defence or furniture for the family, and that which is not onelie for neceſſary, but ſometime alſo for honorable and comfortable allowance. And againe, her husband is knowne in the gates, meaning by the livery which he diſdains not to weare, becauſe its the 3. Is her Diſpenſing.

worke of her hands. And further, ſhe giveth a portion to her houſehold, and the ordinary to her maydes. In theſe three ſtand the womans thrift and Providence: which they who want, muſt learn, and count it worth a double dowry, as knowing that many a naked bare wife is better then ſome waſter, clothed in velvet, with her weight in ſilver. To this pertaines the due obſervation of the ſeaſons of the houſe: that inferior things prejudicate not the better, and more weighty matters of God, that all be done with foreſight and forecaſt, that the members of the family want not that proviſion and due diet, attendance and nurſery, which is meet for them, both in health, and ſickneſſe: the younger children (under her care) bee taught, trayned, directed, and furniſht, and the elder provided for according to their needes.

Provident wives right hand muſt not: knowwhat their left doth.

And ſuch wives, as have obtained, and do improove this gift well, muſt beware of pride, and ſelfeconceit, that they take not occaſion hereby to ſwell, as if they were the props of the houſe: or elſe to cover themſelves under it, when they bee reprooved for other foule blemiſhes (for excellent parts in one kind are attended with ſad corruptions:) we read of *Abner*, the Captaine of *Sauls* army, and protectour of his houſe, that he was a great champion for *Iſhboſheth*, a man of great courage and valour: But he was another way as lewde, uncleane of body; *Iſhboſheth*, being too young a novice to deale with ſuch a Politician, chides him for it, why haſt thou (ſaith he) gone in to my fathers Concubines? *Abner*, privy to his deſerts, could not beare it, but flouriſhes againſt him, and upbraydes him with his great exployts. Am I a dead dog, that thou ſo ſpeakeſt to mee about this woman? Is this the thanke I have for my great ſervice to thy father and his houſe? Muſt I be ſo taken up for halting? Thou ſhalt know that I have beene thy Patron! God do ſo to mee, and more, if I give thee not over, and turne to thine Enemy *David*! Lo, how the Devill will ſo pride a man in any great gift, that he will take ſcorne to be found fault with, looking that his merits, ſhould pleade pardon for all his defects. So it is with many women (otherwiſe houſewifelike, and commendable) that they are waſpiſh, froward, holding their husbands

2. King 3.

bands at ſtaves end, or otherwiſe taynted! But, will they endure to be told of it? By no meanes. Have I this (ſay they) for my providence & diligence? Nay (as *Ioab* deſpitefully told *David* in his heavineſſe for *Abſalon*, ſo they caſt their husbands in teeth) I ſee now, if I had beene waſtfull and licentious, I ſhould have beene better accepted: yea truly, a waſter is not much worſe then a ſhrew: Thrifty or unthrifty thou art little accepted, except ſubject and peaceable. Rather thy one vertue, ſhould make thee more ſtudious of others, carefull to ſhunne other vices which ſhould ſully and darken them: But they run into another veyne, and aske their husbands, what if you had ſuch a wife, ſo expenſive and coſtly, as this or that man hath! *Alas!* what froth of a baſe heart is here! Who will deny, but a vertuous wife may ſometimes come ſhort of an exact houſwife? Doth that argue, that ſuch an houſewife may plead it, to defend all her groſſer Qualities? The Town-Clerke ſayd well to the people of *Epheſus*, *Diana* is a great Goddeſſe indeed, who can deny it? But whats that to this confuſed mutiny, and outcry? So here. Act. 19. 35.

Admonition to the wife againſt this Evill.

Therfore, O woman! if thou bee ſo worthie, let thy right hand be ignorant, what thy left hand doth: let others prayſe thee, not thy owne lips! Thy bad qualities will ſooner blemiſh thy good, then thy good excuſe them. For who ſeeing a Ring of Gold in a ſwines ſnout, wiſheth it not upon ſome fayre finger, rather then to be diſgraced by the ſwine! Its true, that a waſtfull women is the bane of her husband in one kind, but ſo may the thrifty in another by her ſhrewiſhnes; poiſon may kill, as well one, as kill many waies? And what avayles it a man if he muſt die, that he rather is hanged, then beheaded? they are but two waies to bring to one death? And what folly is it to turne off the accuſation of a fault which admits no defence, by that vertue which is neither blamed, nor aymed at? Ioine other good parts with Providence, and then the lumpe ſhalbe holy! but one ſinner deſtroyeth much good, one dead fly marres a great deale of ſweet Oyntment; as *Salomon* ſaith of two duties, ſo apprehend the one, as thou withdraw not thine hand from the other: So I ſay to thee, ſo, lay hold on providence, Eccleſ. 7.

that

that yet thou renounce not thy ſubjection! She that feares God ſhall come out of both extreames: There is no neceſſity that one be fallen upon by ſhunning the other! Vngodly Improvidence is bad, and brutiſh drudgery is worſe: The Droyle overloding herſelfe with moiling and care, diſables herſelfe from goodneſſe, and the improvident by her ſloth, deprives her ſelfe of all opportunity, either of doing good, or taking it. The middle way is the golden way. Thus much of the ſecond branch of the wives providence, in matters of the world

Branch 3 Of the womans providence, in the conjugall life.

The third and laſt followes, and that is, in the ſervice of the married life, in the manifold paſſages of which, both towards his perſon, his ſtate, body, life, health, name and poſterity, ſhe muſt be helpfull. To this end ſhe was made; Of all good couples that is verified, two are better then one; becauſe they have a good reward for their labour. *Eccleſ.* 4. 9. And if one fall, the other will lift him up againe: And if one prevaile againſt him, two ſhall withſtand him: and, a threefold cord is not eaſily broken. Marke, the Lord hath appointed marriage, as the union of two weake ones apart, to become a ſtrong twiſt in one cord, to make one ſtrength. This is true of all combinations, two ſtudents, two partners, two travellers, two neighbours, two friends, but, above all, moſt true in the married eſtate. In the abſence of the one, the other is preſent; when one is downe and ſicke, the other (commonly) is up: in the ignorance, doubts, inexperience, feares of the one, the other is an helper at hand. Two ſee more then one: by my wives eie, foot, hand, wiſedome, I ſee, walke, worke, contrive and diſpatch buſineſſes which elſe I could not. No ſuch Vicegerent, Cojadjutor as the wife, whether together, or aſunder. Though the head hath the leading part, yet the body hath the attending part, neither without other could effect ought. The acts of marriage are reciprocall: As we ſee in them that handle the long ſawe, there muſt bee a paire of hands reciprocating the toole, through the timber, or elſe no ſawing it into pieces. An helper without an head, is better then an helper alone. A little to inſiſt upon each particular.

It ſtands in ſundry particulars.

First

First the wife is to be an helper to her husbands person: evē a Bulwarke, a Fort (in distresse) of safegard & defence. She is but a little one, but oh! shall I not escape thither and be safe? (said *Lot* in that storme.) So is she a covert under God against the storme and rayne: She is so under covert, that yet shee is a covert againe: She is not terrible as Banners, but she is a safe buckler of defence against any impression of danger, of Enemy: either foreseeing and preventing, or meeting & repelling it. Despise her not, there is a blessing in her. A woman once delivered a city: another overcame an army, a third slew a Tyrant: yet there was another, a wife, *Abigail*, who objecting her selfe betweene her husbands syde, and *Davids* blow, saved the one and the other from bloodshed. Such a prop was that poore Shunamite, who without any din or distemper, lockt up her dead childe, brought home the Prophet, who restored it to life. Shee is not as *Dalila*, who bringing *Samson* into a sleep upon her knee, betrayd his life, saying, the Philistins bee upon thee. Shee is a *Miscoll*, who when her husband was escaped from *Saul*, layde an Image in the bed, to while the Pursuers as if he had beene in bed, but therby preserved his person from slaughter. She is a like preserver to his soule (a little to harpe againe upon this string) suggesting whole some counsell to it; Her voyce is quite contrary to that of *Iobs* wife, Not Curse God and die: But, Continue (deer husband) in thy integrity! Be thy Crosses what thy will bee, still trust, and wayt, deny not the Almighty! we shall see a good end, one day. Shee is not as *Iephthah* said of his poore daughter, Among them that trouble him, that damne him, and lay a snare to entrap him in sin, or contenting to him in sin, as *Sapphira* to *Ananias*: nor yet careless which end goe forward, so shee may compasse her wicked content, as *Jezabel*, in *Naboths* death, made way, for her owne, and her husbands ruine. If shee can keepe him close to God shee will: but shee will never bid him curse God, renounce obedience and dye. Nextly shee is an helper to his bodily health, (next under God) by keeping the pretious castle of his body in good estate, for the health, strength and vigor therof. Its a Proverbe made in favour of a good wife, that if

1. To his person.

2. Soule. Iob 2 9.

Act. 5 5. 1 Kings 18.

3. To his health of body.

the husband looke well, they say Ile hath a good wife. Shee is his nurse to dresse and provide him savory meate, such as his heart loveth: she knowes his body, to what ailes he is subject, his diseases, and distempers are knowne to her cheefly, she must order his diet, shee must disswade him from what is hurtfull, present what is wholesome, and that not in a seeming curiosity, bat in a reall, and cordiall carefulnesse. Shee must bee his welcomer to entertaine him, from his wet and cold journies, with warmth, with harbour, with comforts and refreshings: For his heart trusts to her for it, and no colds, wets, heates or ill jorneyes can be wearisome to him, having so helpfull a yokefellow at home to receive him. If he be sicke, shee is his best messenger to the Phisitian, best & tendereſt keeper under his Phisick, best cook for kitchin Phisick at home, and must be the best instrument for recovery: For why? she tooke him not only for health and prosperity, wherin he can provide for himselfe, but for sicknesse and disasters, wherin he relies upon her helpfulnesse.

4 His good Name.

Ag.ine she is as the shield of his pretious Name, and good Report. Suffers no fly of her own to light upon that oyntment, is impotent to endure or put up any base aspersions upon it; honors it, and the merit and repute of it hath a sperıall facultie to commence and procure an high esteeme of his vertues in the hearts of all especialy in the hearts of such as are worthie to honor a man, and shuns all occasions which might cause the basest to defame him: she hath alwaya covering readie to carry backward upon his nakednesses and blemishes: such I say as are to be covered. And such, as shee is forced to confesse (as *Nabals* churlishnes and folly by *Abigail*;) shee is rather haled thereto by necessity then prone to it with delight: She abhorres them whose fingers alway itch at the disgrace of their husbands: She chuseth to come betweene his folly, and his shame by catching the wound upon her o.wne flesh, and leaving her own bleeding rather then violate his, for enduring others to derogate therfrom: she puts no great oddes betweene the one or the other: knowing that her owne cannot be entire, if his be hurt, much lesse thinking his losse to be her gayne. Fifthly

to

to his family shee is an absolute helper by necessity, and cannot be spared: not onely in point of housewivery, but also in the dispencing the Affayres of it within. She crosses not her husband in any labor, and education of children, she traynes and instructs the tender fry (fittest for her hand) till meeter for his oversight: joines with him in his reproofes and corrections, (knowing that Satan reignes in the children by the division of parents) holdes not his hand from due stroakes, but bares their skin with delight, to his fatherly stripes; defendes neither hers, nor his children in their sin. And yet, as the case requires, playes the kinde Mediator, alienating the extremity of both wordes and blowes lest they be discouraged, yet by cõsent, for the breaking of their hearts. She counts it her glory, by her lenity and love, with all innocency to keep accord betweene the children of divers broodes, indifferently ensuing both their welfare; if not with equal nature, yet with the same conscience; not seeking to derive the current of her husbands heart to her own, but letting it have free passage to them who are equally his. She is not in words but in truth, not a stepmother unto them: as loth to betray the one as the other to their fathers wrath, or to Gods: rejoicing when they are furthest off the dinte of eyther. Not as *Eve*, who first had inevitably betrayed all her posterity to ruine, together with her selfe, ere her husband knew it, and then himselfe. Not looking at her owne mayntenance, and holding the reine in her owne hand, without respect what become of them, or after the death of her husband, unnaturally suffring them to perish, while her cruell eies looke on:

5. His family.

Moreover she sticks close to him in all difficulties, (nay most then, that like to God, she may be most seene in the mounte) as well as when his successes are most prosperous; In the affront of any ill newes, losses, discontents, injuries, she keepes off the dint of sorrow from his spirit, wypes away the teares trickling downe his cheeks, turnes off what might incense, ensues what might satisfie and give him content, and putting under her helping shoulders to beare any common burden, which must be borne. Although her own necke lie upon the blocke, and she suffer under any speciall vexation

6. In all difficulties.

lying on her ſpirit, yet ſhe abhorres to be moaned or eaſed by outcryes and dolours: rather taking it to her ſelfe, & biting it in to her owne regret; thē willing that for the ſake of one, the whole Family ſhould bee in diſquiet, ſaying with that wiſe Shunamite, God can reconcile all diſproportions, be quiet my ſoule, bite not upon the bridle, but wayte, and all ſhalbe well. And as a branch heerof, adde this in the laſt place, that,

7. Bearing hardſhip. if God frowne upon their eſtate, ſhe makes no mutiny nor clamor againſt heaven or husband, her lot and ill Chance, (for ſhe knowes no ſuch Goddeſſe as fortune,) But rather by her own example in ſubmitting to providence, to fare hardly, to be attried homely, when better ſupplie fayles; ſhe drawes her husbands ſpirit from impatience, and unequalnes, to equanimity and ſubjection. In ſubmitting of her ſoule to God, even when his hand is ſad, and the rod is ſharpe, ſhee findes ſenſible eaſe: wayting meekly til God turne the wheele, & (with *Naomi*) bring her home to her wonted welfare. And this ſhall ſerve for a draught of the third branch of the womans helpfulnes in the conjugall converſation.

Vſe. 1. Reproofe. Now its time to finiſh the Chapter with ſome uſe. And firſt of ſharpe reproofe. For to this end hath the Lord framed woman as I have ſayd; but ſhee hath found out new inventions; and indeed ſhee was the firſt that ſet her wits on work in this kinde. Alas! how many women have wee, helpfull to others with the hurt of their husbands? others, helpfull to their husbands, with the hurt of others? A third ſort helpfull to themſelves, whatſoever hurt befall their husbands? And laſtly, ſome neither helpfull to themſelves, nor to their husbands, but hurtfull to all: but ſtill the helpfull wife is rare to come by. And, as we ſee that firſt helper of man, created moſt perfect, yet inſtantly degenerated, and became the greateſt hurt to him and his, ſo her Grand-children ſtill tread in her ſteps, ſo that few husbands there be, but may ſay with *Adam* (and much more juſtly,) The woman thou gaveſt mee hath undone me. If it had been a ſtranger, an Enemy, I could have borne it: but lo, ſhe that ate with me out of one diſh, dranke out of one cup, dipt her morſels in the ſame vinegar, lay in my boſome, and, was one with mee, ſhe hath beene as

rottennes

rottennes to my bones, as ſmoake to mine eyes, and as a continuall dropping. Oh! if the eye be blind, how great is that darkenes? And, if ſhee who was made for the choyſeſt helper (for what earthly comfort is like her who is like her ſelf) proove a plague and hurt to a man, how great muſt that wound proove? As the diſcord of brethren is therefore like the braſen barres of a Pallace, (becauſe they are in place of neereſt lovers) ſo the hurt of a wife is unſpeakebly intolerable, becauſe ſhe breakes that law in pieces, which ordeyned her to the contrary. For, there is a curſed generation of women, out of meaſure ſinfull, whoſe cheefe revenge is to whet their teene upon their husbands, and to kill their hearts, not onely with deſpitefull tongues, but alſo malitious attempts, profeſſing, they do it to croſſe them.

Such as theſe I deny not to be helpers, for they helpe their husbands to a ſad heart, to a weary life, to bitter complaints to ſuch as they dare truſt (for if they had no boſomes to emptie it into, their hearts would breake) to an empty purſe, to a rotten name, to a ragged coate, they helpe them (ere they have done) to the ſheete, to the ſtockes, to the Gallowes, to hell it ſelfe, without mercy, by their ſeverall hurtfull inventions. Thus was not *Abigail* to *Nabal*, (though a beaſt) if ſhe had ſcorned him ſo farre, as to renounce helpfulnes; ſhe would not have endangered her life for his ſafety; but left him to ſhift for himſelfe. But ſuch preſidents as *Dalila*, *Iezabel*, *Jobs* wife, and the like, helpleſſe, hurtfull wives, joying rather in their husbands harmes, and thruſting them forward, when they are falling, better ſute to many of our wives, then that out worne end of *Abigails*. Alas! ſuch a patterne ſerves rather for wonderment, then honor & imitation. Do wee not ſee how jolly and proud Dames, ſet up a private wealth to themſelves with neglect of the common good of husbands and families? Have we not coy peeces, that affect a ſingularity of Diet, apparrel, company, lofty carriage, above, and apart from their husbands? Publique ſhame (which yet now reſtrains moſt abuſes) not curbing theſe! Are thoſe helpers, that jolly it out and ruffle it in the miſery, debts, banqueruptnes, and dejection of their husbands, brave

What kind of helpers wastfull wyves are.

in their ruffes and cloathes when they are all ragged, coſtly in their fare, when they are faine tó bite ſhort, ſit at the upper end of the Table, when Tom foole muſt ſtand with finger in hole behind the doore? Are theſe helpers, or harlots, trow you! Howelſe ſhould it be verefied of women, which is foretold of al ſorts by *Paul*, in theſe latter daies, They ſhould be lovers of themſelves, proud, unnaturall, trecherous? What traitor is like a boſome one?

And, well might theſe proverbiall ſpeeches ariſe, that A man may thrive, if he have his wifes good wil: Or, A mant hat marries a ſecond wife with Children, need take no thought to purchaſe houſe and land. Theſe argue that although the caſe may be otherwiſe in many wives, yet generally it is dangerous, eſpecially in ſecond marriages with widowes.

Vſe. 2. Exhortation. Secondly, be it exhortation to all that would bee good wives, that they be helpfull ones. As once that worthy Divine Maſter *Perkins* wrote upon his ſtudy doore, Thou art a Miniſter of the word, that doe: ſo ſhould a good wife upon her palmes and fringes, for an helper thou wert made, this looke to, mind the end of thy creation, carry it with thee as thy charge, I was made for an helper. Not for an helper on way, and an hurter, ten: but an only helper. So that as Law is the ſoule of the ſtate, the ſoule is wholly and in each finge of the body, ſo ſhould my helpfulneſſe begin at husband, and animate all the family. But eſpecially it ſhould be the life of my husband; his ſoule I am bound chiefly to helpe, by godly counſell: his ſpirit I muſt helpe, by my cheerfull behavior: his body I muſt cheriſh with my beſt benevolence; his name I muſt tenderly honour, his ſorrowes I muſt wiſely mitigate; his joyes, I muſt ſympathize; his dangers, I muſt prevent, his health and ſtate I muſt uphold: and when I have thus done, as the Bee gathering hony, as the Sheep bearing a fleece, as the Oxe plowing the ground, as the builder framing the houſe, not for their owne uſes, but the commodity of others; ſo muſt the helpfull wife, all theſe I have done, not for my ſelfe, but for my husband. Yea looke what inſtinct Nature, Art, hath put into theſe creatures, that hath grace and helpfulneſſe put into me. An helper I was made for, this

oh

oh Lord, let me look to! If I do it of a willing vertuous mind, there is praise! If not, yet a neceſſity is layd upon me, and, wo to me, if I be not an helper? who ever ſhunned or waived the end of their creation, but vengeance purſued them as traytors to Nature, to heaven! I was not made for my ſelfe, but for another: each part of the houſe claiming a part of me. As he ſaid once to a coy Virgin, thy virginity is not all thine to diſpoſe of: in part its thy parents, father hath a ſtroke in it, mother another, and kindred a third: Fight not againſt all, but be his, whom they would have thee. So ſay I to thee being a wife and an helper: Thy womanhood, thy helpfulneſſe is not thine, its thy husbands, his body, ſtate, poſterity claime it from thee: he laies claime to all, not as that Tyrant did, all thy wives ſilver and gold is mine: but as one that is inveſted in all thou haſt by peculiar providence. I live not by rule or examples: the unhelpfull ſhall not teach me to be a hurter: the helpfull ſhall not ſo teach me as if I followed for their ſake only, but for his, who hath ſubjected me to helpfulneſſe.

Vſe 3. Encouragement to helpfull wives.

Laſtly, its incouragement to all good wives, to looke off from the degenerate practice of this world, which might pull them from this vertue; If ſhe be ſuch an helper to thee, oh husband, as I have ſaid, comfort thy ſelfe in her, comfort and encourage her thy ſelfe againſt all diſmayments. And if ſhee bee ſo towards a lewed companion who hath not the grace to priſe her: let mee here from God encourage her. God requite thee poore ſoule, for the world cannot, thine husband will not. God make his way the ſtrength of the upright, in the thankfulneſſe of both: Thou canſt doe no more then thou canſt: If a bad husband will yet ruine all, well, yet as long as thou couldeſt, thou haſt held carte on wheeles: The Lord ſhall be thy helper, the ſtrong helper of an helpefull wife: Others ſhall helpe thee: Thou ſhalt not bee forſaken in thy greateſt ſtraits. And touching this ſecond duty of the wife, *viz.* helpfulneſſe, ſo much.

CAP.

Chap. XV.

Concludeth with the third and laſt Severall Duty of the wife, to wit, her Gracefulneſſe.

The third peculiar duty of the wife, gracefulneſſe.

I Conclude now the diſcourſe about the ſeverall duties of the woman to the man: whereof this is the laſt, to wit her gracefulneſſe. The former alone without this, will make a good drudge, but this added therto will make a good wife. They ſay, he who hath gotten both profit and pleaſure together (for they are not alway joined) hath hit the naile on the head. But in a wife, I am ſure it is ſo: if ſhe be uſefull by her huſwifery, and cheerfull by her gracefull amiableneſſe, ſhe is right and ſtraight indeed, and well accompliſhed. Some, yet none of the worſt houſewives are none of the moſt gracefull creatures: their droile alway hangs about them, as an ague in the bones: and others amiable and cheerfull enough, are yet none of the moſt huſwifely and helpfull: as the apples of Sodom if they be but toucht with a finger to be uſefull, they moulder to aſhes. The former are good droiles to diſpatch buſineſſe, the other pretty Idols to looke on. But the compound of theſe two hath no fellow, to reconcile into one an helpfull gracefulneſſe, and a gracefull helpfulneſſe. Of all other duties, I need leaſt inſiſt, in prooving that this woman makes her marriage honourable: and therefore, that ſhe is bound to improve her ſelfe in this kind to the uttermoſt, for the attaining of it. This vertue of it ſelfe ſpeakes (as *Abel* being dead) without words. This third gift is nothing elſe, ſave that complexion and luſter which ariſeth and reboundeth from the mixture of the graces of a woman, duly compounded. As from the well mixt Elements ariſeth bodily temperament, and from the blood well mixed in the face ariſeth beauty: ſo from a well tempered ſpirit in a woman ariſeth this gracefulneſſe. As once that Philoſopher ſaid, if vertue could be ſeene with the eie,

Wives muſt be gratious and gracefull.

What gracefulneſſe is.

eie, it would raviſh a man with admirable loves of her: ſo the graces of a woman breaking through her, and appearing in the converſation, are able to raviſh any ſpirit that is not a ſtoicke, a *Nabal*. A little then firſt of the Materialls, then of the true forme and temper it ſelfe of this gracefulneſſe.

For the former: Grace muſt needs be the matter of it. But, what grace? Surely graces fly together as birds of a feather, and linke as the peeces of a chaine: yet there bee pearles which ſhine more then their fellowes: and ſome graces, doe more befriend, and beautifie a good wife then other. The firſt may be humility and a meeke ſpirit, for what is more unwomanly, unpleaſing, then a manniſh heart of ſtoutneſſe and ſtomacke? and what ſo decketh a woman, as that whereby ſhe is of great eſteeme with God himſelfe? So is ſhee that walkes in a due and daily ſence of her infirmities, a modeſt concealement of her graces. Not *Sauls* talneſſe, but hiding himſelfe away from honour did moſt grace him. Not a ſcholers art, open'd all at once, but the concealment of it, moſt graceth him. So, not a womans parts, but that ſo fraile a creature ſhould bee above all thats in her, is as the varniſh which makes all the picture ſo amiable. Why doe wee thinke Greeke and Ebrew ill beſtow'd upon a woman? ſave, that its above her ordinary ſex to know it, and to know her ſelfe too: yet if I ſhould behold a woman of excellent parts of learning, and yet to bee as one that knew not her owne knowledge, but drown'd all in the ſpirituall ſence of her corruption, I ſhould thinke I ſaw a rare object. Shee is little in her owne eies: yet that littleneſſe makes her greater in Gods eye, precioufer in mans, then that great gift with which ſhe is furniſhed. A ſecond grace is ſelfdeniall. A meere ſcholar is growne into a character of diſdaine: and ſo is every other thing that is meer: a meer woman, is an homely ſight becauſe ordinary. But a woman above a woman, her wits, and abilities: and eſpecially a woman above her wrath, envie, ſelflove and paſſions: a woman above her gaine, pleaſures, earthly contents: having all, and yet above all: peſtred with all, and yet overcomming all,

Two things in this.
1. Matter of it. Grace.
1. Humility. 1 Pet. 3. 4.
2. Selfedeniall.

is an object of admiration. The ſpirit of God to affect our ſpirits, preſents ſtrange objects in his word, women Captaines, warriours Cõquerors: what a pretty thing it is to ſe *Iael* to maſter a great Generall of the field with her Hammer & Naile? *Debora* to ſit and judge *Iſrael*? what a miracle was our mayden Queen *Elizabeth* to the world? Why! but becauſe wee thinke we ſee, and can ſcarce beleeve our eies in ſeeing thoſe vertues which were admirable in the Man, to reſide in a weake ſexe, as it were out of place? So, the Lord preſents to us in his word his maſter-peeces, an *Abigail* without ſword or bow, conquering a Conqueror, and leading him captive, with her ſelf-denial, and wiſedome. And in experience we ſee here and there one (as a berry, or an olive, left behind) who can maſter a fierce husbands anger, by her long ſuffring and ſelfdeinall: one that can rule her paſſions, which rule al ſorts. Why? ſave that we might admire our God as much in the Ants ſagacity, as the Elephants ſtrength? If he who can overcome himſelfe, then much more ſhee who can do ſo, is greater, then he who hath overcome a city! Oh not alway in great things is goodnes: but alway in good is greatnes, eſpecially when that good is alſo little!

Iudges 4. 21.

3. Faith

1. For the truth of it. 2. Pet. 1. 2. 2. Theſſ. 3. 2.

A third grace of a woman is faith both for the truth of it and for the life of it. For the former, what more worth then pretious faith? *Paul* ſaith its not of all, women or men: its a flower growing in the gardens, a pretious jewell worea in the boſomes of very few of this ſexe. What can calme the ſoule ſave pardon and grace from the promiſe of a Father, the blood of a Mediator? What can make a woman peaceable and of a quiet frame, ſave becauſe all is well, betweene God and her ſelfe? And what is that grace which ſettles the ſoule in this grace ſave faith, the fruite of the lips, and mother of peace? They ſay there was once a famous Ladie in the Engliſh court, that calmed the differences of all the courtiers, and therfore they called her *Ione*-Makepeace. This ladie faith is that lady *Ione*: a meet ornament, not for court onelye but country alſo. *Ione*-Makebates each houſe is full of, but of Makepeaces, very few. Oh this graces abſence, makes all amort! womens unquietneſſe of nature, wrath, ſcoldings and diſtempers,

diſtempers, come not ſo much from outward cauſes, or inward humors, as for lacke of this lady faith. Their hearts are wicked, caſting up mire and dirt in the family, like the raging ſea, caſting up her owne foame, and all, becauſe the peace of God which paſſeth underſtanding, and ſettling the ſoule by faith, is wanting. Some what they once had, in creation, have loſt it by corruption, cannot recover it by faith, and this diſquiets them: the loſſe of a pig, a chicken will vexe by conſent, becauſe there is a worſe vexer within. But, as wee know, if a woman had found a pearle worth an hundreth pound, ſhee would be over joyed, (Chriſt ſpeakes but of a groate) ſo that, if ſhe ſhould heare ſhe had loſt one of her goſlings, it would little affect her: ſo, if this faith were within the boſome, the loſſes of toies, the occaſions of common anger in the family would ceaſe. That would change all, as Chriſt calmed the ſea.

And ſecondly, for the life of it, what gold is ſo precious, as is the triall of faith: Marriage is as full of troubles, as a Crowne of cares. Sorrow there is ſufficient to each day: to a womā by name, breeding, bearing, bringing forth: many loſſes ſhe meetes with, falſe aſperſions, feare of debts, wrong of ill neighbors and enemies, deprivall of health, her deereſt children, ſundry diſeaſes, ill ſucceſſes: what were then the life of a woman under all theſe but miſerie, if ſhe beleeved not in the ſon of God, and hoped for a good end? That although ſhe cannot ſay, All is, yet ſhe may ſay, All ſhalbe well, when the houre of Redeemed ones is come. This life of faith wil make the buſh though it burne, yet not to conſume, and will bring the Son of God to walke with her in the hot fornace, who wil keep away the ſavor as wel as the power of fire from thē. Therfore *Sara* and the widow of *Zarepta*, and of *Shunem*, and *Rebecca*, are brought in as beleevers in that cloude of witneſſes, as well as *Abraham*, and *Iſaac*, and *Iacob*. So baſe is that ſpeech of ſome Atheiſts, that women muſt meddle with no faith, but wrap themſelves up in their husbands.

2. For the life of it.

Eſai. 63. 3.

Heb. 11.

A fourth grace is Innocency, and truth. A compound of two in one. The one is a breſtplate of defence, the other a

4. Grace. Innocency.

Golden Girdle to gird all other graces of Gods ſpirit cloſe to her. Theſe I grant are peeces of Armor for Champions: but I underſtand my ſelfe to ſpeake of women Captains and conquerors, as I tolde you before: and you know fayth is no effeminate grace (though feminine) but overcomes the world. And why ſhould a ſhield of Faith (which ſerves to defend both the body and the Armour of it too) go without a Breſtplate, and a girdle? *Debora* if ſhee will go into the feeld, ſhee muſt be armed, and a woman is not free from aſſaults, and perill, ſhot and darts, aſwel as a man, in this feeld of the worlde: therfore muſt learne to put on this armour. God hath no other for men then women: though women muſt not put on mens apparrel, yet they muſt be clad in the ſame armor of light. That will make them ſhot-free. The Emperor *Charles* the 5. went among the thickeſt of his ſouldiers, and tolde his men, That a true Emperor was never ſhot with a Bullet. But I am ſure of this, That this Breſtplate is armor of proofe: An innocent, harmeleſſe, quiet woman, ſhall not be aſhamed to meete her enemies in the gates, yea though it were of hell; whē things come to be debated, her uprightnes and righteouſnes ſhall deliver her: Innocency ſhalbe her defence againſt evill tongues abroad, & truth againſt an ill conſcience within; wheras the guilty and treacherous woman will betray her ſelfe, and loſe the day. That very harlot, true in nothing, but that ſhee was the infants mothe, rby her truth eſcaped the ſwords cenſure. A mieſcheevous woman, or a woman-lyar, who can endure? And who would not go or ride a far journey to ſee this other warlike woman. Thoſe *Heroines* of whom ſtory and Poëts ſo talke, as *Penthesilea* and the like, were not ſo gracefull a ſight, nor thoſe Amazons, that ſeared off one dug that they might ſhoot, were no ſuch ſpectacles as theſe women, clad in innocency, and truthe. Their name is more fragrant, then ſweet oyntment, and there is no dead fly to make it ſtinke.

5. Zeale and piety.

A fifth grace is zeale and piety. For the former, it ſerves to make the woman a ſtirring houſewife for God, as Diligence makes her ſo for her husband. Meekneſſe in her own matters, well becomes her who is earnett in Gods. If a woman

man would be hot and fiery, let her turne it to God, and for his cauſe, and this will make her coole and calme in her own. As bleeding on the arme by art, ſtops unnaturall bleeding by fluxe: ſo zeale for God, cooles the heat of corrupt paſſion to man. This grace becomes this ſexe, the rather, becauſe it argues truth of grace: for elſe calmeneſſe of her frame, naturally carries her to flatneſſe and fulſomneſſe. It muſt be with a Chriſtian woman, as it is in nature with the female ſexe of the creatures. Nature hath put a fierceneſſe into the female becauſe of the impotency thereof: therefore the ſhe Beare, the Lyoneſſe, are the moſt raging, and cruell. But grace makes that naturall impotency of the woman, turne impotency for God: as to provoke her husband with ſweet affections for his ſervants and worſhip. It was a great praiſe for the ſexe, that God would ſend his Prophet in the famine, rather to try the piety of the widdow of Zareptha an heathen, then any of the ſonnes of Iſrael. And it was the honour of thoſe wealthy women *Joanna* the wife of *Herods* Steward, and other the like to be the pious ſupporters of the Lord Ieſus his body, when hee had not whereon to lay his head. And at this day, if eſtimation be made, God is as much if not more honoured with the forwardneſſe of women, then of men: their nature (being fearfull) hath ever beene proner to ſuperſtition: as in *Ezekiel*, thoſe women that wept from Tammuz, thoſe devout Grecian Gentlewomen ſtird up by the Iewes, againſt *Paul*: and where they are out of the way, none are worſe: But grace overruling corruption, turnes ſuperſtition into zeale and devotion, into religion, and then its comely.

1 King. 17. 9.

Luke 8. 3.

Mens ſpirits are hardier, doe not ſo eaſily feare Majeſty, tremble at judgemnts, beleeve promiſes, ſhun ſinne, love good, as women: ſo that when they are in the way, none are better: none ſooner embrace the Goſpell, if it come a new to a place, none more readily joine together in communion, none more tender hearted to the diſtreſſed, and ſuch as ſuffer for Chriſts name. God hath his women that wove ſcarlet and twined linnen for his Tabernacle, as *Manaſſeh* had for his Idolls. Oh! how ſweet a ſight is it to

Mens hearts not generally ſo tender and zealous as womens, if they be right.

ſee theſe Votaries, not of the Pope, but the Lord Ieſus! who can thinke of that honorable Counteſſe of Richmond and Derby without admiration: the founder of ſo many Colledges and Hoſpitalls. I omit to ſpeake of all: whoſe praiſe is in the goſpell? wee have many worthy momen in our daies, exceeding men in theſe pieties and zealous duties? Oh goe on! hold your daily entercourſe with God! keepe quarter with heaven, have your converſation where your treaſure is: and with that famous peece of devotion, old *Anna*, a widow who for above ſixty yeere, dwelt in the Temple, and ceaſed not to faſt and pray: goe on, ſome of you had need to doe it for your husbands and your ſelves too, for ſurely they doe it but little! The cloſet of a good woman graceth her more to frequent, then her ſtill-houſe, kitchin, or parlour: for therin ſhe playes the good houſwife for her owne ſoule; being much in meditation there, in prayer, in brokenneſſe of heart, confeſſion, renuing of Covenant. As for *Micol*, who ſcornes zeale in her husband, hath none in her ſelfe, oh let not thy ſoule come into her counſell.

6.

Grace: Mercy and Compaſſion.

Sutable to this piety to God, is mercy and compaſſion to his Saints, when the former, *Pſal.* 16. 2. falls ſhort of God, let the later be tendered to his Aſſignes, and Attorneys, the Saints. So ſaith *Bathſheba*, ſhe ſtretcheth out her hand to the poore, yea reacheth it farre to the needy. Some women cloth their owne with skarlet, but ſuffer the poore to goe in rags. Surely cotton or courſe cloath, or canvis, is due to theſe, if skarlet to them. Turne skarlet rather to common cloath, then the poore goe oaked. Women, eſpecially Miniſters wives (who if bad, of all other commonly are worſt) must think themſelves meant, when Chriſt ſaith, I was naked, hungry, in priſon, poore, and ſick; and, you clothed, fed, viſited, releeved mee! Be bleſſed women if you bee wiſe. Your husbands make you their almoners and ſtewards, beware you proove not theeves, that the poore ſhould curſe you. A gift comes more tenderly from thee to a poore ſoule, then from thine husband. What ſight of the baſeſt Miſer is ſo yrkeſome, as of an hard harted woman? And what ornament

Matth. 25. 36.

ment so becomming a tender sexe, as a mercifull heart, to give, and to give tenderly in compassion, abundantly to six and seven? Both are Bowells: and a woman should have more (by right) then men. *Tabitha* began betimes, God would not have her die, perhaps left wives might lose the honor and example of mercie. If being a maide shee had so many good workes to shew, of linnen clothes made for the poore, what did she being a wife? And especially let women be harberours to all, which belong to the household of faith, but above all to poore of her owne sexe, women or widowes: Its no ill sight to see you in Prisons: But if you cannot go to others, send not them away empty, who come to you!

Act. 9.36.

And to make an end, what grace should a Christian wife thinke strange? But say as he once did, A man I am, and I deeme no gift of a man unbeseeming mee. So thou woman speake: I see not but it becomes mee to be loving, patient, wise, wary, prudent, thankfull: These are ingredients into the conversion, as those spices reckoned up by *Moses*, to make the holy oyntment, and to cause thee to smell sweetly in the nostrils of God, thy husband, and all sorts! one other St. *Peter* mentions, confidence in God, the sister of faith even now mentioned: They trusted in God, and walked without amasement (he meanes such carnall and distrustfull feares as that sexe is full of:) Their daughters are you, if you tread in their steps. As the eye of thine owne handmaid is alway awefully carried to thee, wayting for acceptance, and, and then shee is safe: so let her teach thee (as Gods handmayd) to carrie thine towards him: for the support of thy Spirit, in the whole wheele of thy conversation, for all other Gifts aswell as these, to make it strong as the staves do the cart wheele, that it cracke not in peeces. More spices might have beene brought foorth: but by these you may guesse wherof a womans sweet powder is made: let us hast to the Confection.

7. Confidence with others.

1. Pet. 3.5,6.

For, as, not the single spices, but the Apothecaries skill made Gods oyntments, so, not only these meer graces, but the medly of them, the temper of that spirit arising from them, is

2. Forme is temperature of them.

is that thing which makes the wife ſo gracefull. This muſt come from that wiſe & alſufficient skill of the ſpirit of grace, which muſt teach her Reynes in the night ſeaſon, and put into her the ſpirit of gracefulneſſe: He who hath given a gift to the Bee to diſpoſe that honey ſhee hath gathered from all flowers, in ſo wiſe a manner, that her workmanſhip makes all the beholders to admire it; muſt in an higher kind teach her to make her graces into one compound and temper; I ſay muſt enable her to lay them all ſo ſweetly together, and order her whole marriage courſe by the helpe of them; that both every one may afford her ſpeciall influence into it, and all of them together may make her face to ſhine, and the beauty therof to appeare gracefull to all the beholders. Shee muſt beg of God this ſpirit by Prayer: and as all the looſe flowers of the Noſegay muſt be wiſely ordred and put together, and then bound together with a thred, that they ſcatter not: So the ſpirit of warineſſe and wiſedome muſt gird the looſe loynes of her ſoule cloſely together, and teach her to accommodate her ſelfe to every occaſion offered, in a ſutable correſpondence, that there be no gulfe nor interruption, no unequalneſſe nor diſproportion in her carriage. No man ſhall need to paint an exact beautifull face: nor teach her that is faire, to ſhew it forth, it ſhewes it ſelfe to all naturaly without trouble. As *Paul* told *Liſias*: That he was borne a free man of Rome, it coſt him nothing: ſo where an heart is furniſht with grace, it will without any difficulty expreſſe it, and caſt her ſavor abroad: That which will make an hypocrite to toyle and ſweate, comes from grace with ſweetneſſe, and facility; yet I deny not but as that Glyceris ſhewd great skill in compounding the flowers of her poſies, and the Iewells of a Crowne muſt be skilfully ſet into it, to make it glorious: ſo, the more carefull the woman ſhalbe to marke the circumſtances, the ſeaſons and all the occaſions of her life ſo much the more wiſely ſhe ſhall be able to apply each of theſe graces to their objects, and ſhew forth the luſtre of all in her generall carriage. And ſuch as are the ingredients, ſuch muſt needes the compound bee, if skill and diſcretion order it well. Now, the expreſſion of all theſe in one is amiablenes: that

Is, the ſweete union of all into one compound. Act. 22. 28.

that is the way whereby she utters her selfe, and in it, the lovely blush of them all appears: humbly amiable, mercifully amiable, amiable in the comely carriage of all, (as her bodie is in the wearing of the most costly and best suted attire) most comely and pleasing. Especialy when the grace of this grace is added to it, that this is not in a pang, or good moode, when all goes well, but comes from a principle within, which causes her to goe on in an uniforme course: so that looke how you see her at one time, you see her at another: shee is alway her selfe: and as a Virgin of a comely face, although she bee all blubberd with teares, she loseth not her beauty, but by the contrary, doth commend it: so, although the occasions of her life are sad aswell as chere full, yet the cloud doth not disanull the sun, but causes it to shine thorough with a more acceptable grace. So farre I say as weake flesh mixt with much corruption wil admit. And this for the latter.

What shall I then say for Conclusion of this former part of my text, that the married wives must honor their Marriage by this amiable behaviour? Surely it instructeth us in and about the variety of couples in marriage: The oddes is as great as the difference of the Prophets baskets of figs, very good and very naught, so that they could not be eaten. The gratious wife is not only an helper to the Estate of her husband; but shee is a Comfort and contentment to his mind and spirit: shee lies in his bosome as a bag of sweet spices under his Armeholes, as a perfumed garment to his nostrils, as the spikenard of the spouse in the Canticles which gave her favor to the beloved, when he lay upon his bed. Hence it is that *Salomon*, compares her not onely to the most costly, but especially to the most comely things which Nature hath made. All her teeth, her forhead, lips, necke, bosome, thighes, legges, yea even her very goings, are pleasing in his eye: he compares her to the lillies, to the washed sheepe, to the Roes of the Mountaines, to the Doves, to the Cedars, to the Curtains of *Salomon*, and every lovely, amiable thing: All to shew that amiableneſse and gracefulnes is that principall excellency which commends a wife to her husbands esteem and affection: without the which the rest were little worth: In other things shee hath a mixture of her selfe: but in this

Vse of this point.

I. Instruction. Difference of Couples wherein it stands.

Cant.

ſhe reſembles him who hath reſtored her to her firſt order and comelineſſe in her creation. A creation which no outward wealth or price can purchaſe; nothing in the world can equall the reflexion of thoſe graces, and the favor of that report which came from her. They are in her, not for her: as the flowers of a garden ſerve to garniſh the houſe; ſo theſe grow in her for his uſe (her husbands) to adorne and grace his perſon, that he may be knowne in the gates. All that City, which knew *Ruth* to be a vertuous woman, knew *Booz* to be an happy man in her: himſelfe thinking no leſſe when he told her ſo. Her vertues indeed ſhine within her owne ſphære and centre chiefly: yet, the influence therof, is as that oile of *Aaron*, which ſtayed not where it was firſt layd, upon his head, but wet the whole attire, and earth about. And, as that box of coſtly oyntment, though onely powred upon the feete of Chriſt, yet made the whole houſe favor of it: ſo the temper which ariſeth of the ſimplicity, meekneſſe, modeſty of a good wife, makes her amiable to ſuch as never ſaw her face. Its as the vices of the bad wife, which like oile in the palme of ones hand, cannot be hid.

What a bad graceleſſe wife is.

Contrariwiſe, an unhappy husband falles alone, nor in himſelfe, ſo much, as in his vitious wife: who creates abroad diſhonour, at home diſcontent to him. The beſt man, thus plagued ſhall hardly avoid one of theſe imputations, either that he is unworthy of a good one, becauſe he makes her no better; or unhappy, becauſe ſhe is no better: the one is his ſinne, the other his ſhame, both his ſorrow. She is neither comfort to him at home, becauſe he is an eie-witneſſe of what he would not, nor abroad, being forced to ſtop his noſe at the ill favour of her vices, as *Abigail* at *Nabals* churliſhneſſe. Neither can hee be, but as the body ſitting upon a rolling ſtone, which is never at reſt but alway in conflict with himſelfe, with wrath and deſpaire; yet there is no way to bee rid of ſuch, either in the getting, or having, except God ſhew a man favour, that a man fall not into her hands. So much for information. But from this another uſe ariſes.

And

And thats admonition to good wives and happy husbands, thus much: To the good wife, this, if God have thus graced thee, enjoy it not thy ſelfe, but ſet a Crowne upon thine husband, expreſſe the temper of thy inward vertues, in the amiableneſſe of a loving and ſweet carriage. Forget it not even in affliction, utter it even in the midſt of bodily weakneſſe: Let thy pleaſing influence breake through all oppoſition and ſorrowes, as the Sunne breakes through the thick miſt, or darke cloudes, yea although eclipſed in part, yet ſhine in part, and let a glimmering appeare; remember, thou art a true friend, made for the day of adverſity; it is not ſo thankeworthy for thee, to cheere thine husband, when he can cheere thee, or himſelfe without thee while the day of proſperity laſts; but then to play the ſweet orator, and to make him merry, when all other comforts have fortaken him, in the ſad ſeaſon of ſickneſſe, of ſorrow; this is better then all muſique and melody. Every baſe bird (while ſummer laſts) will chirp and chitter: But to ſing upon the bare bow, or thorne buſh, when the leaves are gone, and the cold winter approacheth, this argues a wife truly gracefull, truly amiable and cheerfull, and (next to the Soules peace with God) is the greateſt content under the Sunne. I exhort no woman t› play the hypocrite (neither indeed can gracefulneſſe be long acted by any apiſh imitator.) But, I entreat her, whom God hath thus graced, to underſtand the uſe ſhe ſerves for, not concealing her ſelfe, but to the uttermoſt to apply her ſelfe, to the comfort of her husband. And for himſelfe, this I ſay, If God hath thus honored thee with ſuch a wife, underſtand (oh man) thine owne happineſſe, and digeſt it ſeriouſly, with thanks to him, who hath framed her ſo, and brought her ſo framed, into thy boſome! Let her finde by good experience, there is no love loſt; but, let thy heart reſt in her and truſt to her; ſeale her a bond of thy fure and faithfull reſpect, againe, and let her ſee, ſhe hath not a wearifome *Nabal* to do with, who cannot value that which is pretious in her at a due rate. Set her as a ſignet on thy right hand, and let her be neerer thine heart, then thy coſtlieſt jewell. Let it not be enough that thou canſt love one,

Admonition. Gracefull wives muſt expreſſe it to their husbands.

Husbands that are happy in the grace of their wives, muſt returne the like.

who hath honoured thee, more then all thy wealth, or birth could doe, but, procure her honour in all places, and ſuffer none to eclipſe her worth. Give her of the worke of her hands, and let her workes praiſe her in the gates. And, ſo much bee ſpoken for the uſe of this third Branch, and ſo, touching the meane, to preſerve the honour of Marriage, by the duties which concerne each party in ſeverall.

Generall uſes of the whole treatiſe.

And thus, having at laſt abſolved this Taske which I undertooke, to wit, to ſhew, how Matrimoniall honor may both bee purchaſed and preſerved entire, *viz:* firſt by a wiſe Entrance marrying in the Lord, and aptly in the Lord; as alſo by wiſe watching to the Duties, both of common nature, reaching to them both; and in ſpeciall, pertaining to either; let mee conclude the whole treatiſe with an item to both ſorts: Firſt, all ye, that are apt, religious, ſoint worſhippers of God, who love each other, are chaſt, and conſenting in the generall: alſo who in ſpeciall, are underſtanding, provident, reſpective husbands, ſubject, helpfull, gracefull wives: Let me ſay this unto you both, I doubt not, but in the reading of my former treatiſe, you willingly heare of other unhappy couples; your ſelves better married: But, which of you in thus reading looke up to God, or acknowledge ſuch a bleſſing, with due thankfulnes? Which of you do but ſuppoſe, (as it is not amiſſe to ſuppoſe, what might have bin or what may bee) or ſay within your ſelves, If the Lord had not provided better for ſome of us, then we deſerved, then we deſired, given us good companions, before ever we knew what the miſery of bad, or the worth of good ones meant: yea, if he had not beene better to us moſt unworthie, then he hath beene to more worthie then our ſelves, (whom he ſaw fitter to beare, to profit by the croſſe, then our ſelves were) oh, what had become of us? Oh! *Nabals, Lamechs, Zippora's, Jebazels*, had ſwallowed up our ſouls, ſpirits, peace, welfare, thrift and all! The continuall vexations of bad heads, daily dropping of bad wives had oppreſſed us! Alas? And why hath the Lord done this? Surely not for any good hee ſaw, or foreſaw in us, but becauſe he knew how unmeet we were to honor him, under ſuch a chaine!

I. Reproofe and Admonition to good Couples.

Branch 1.

Look out and compare your lot with others.

Why

Why then, do wee not more magnify his providence, and wonder at his love, who hath ſo guarded us! There being ſo few apt couples in the world, that our lot ſhould bee to light upon no unapter; there being ſo many bad ones, that wee ſhould light upon no worſer? Is not this mercy? Was it a golden bleſſing at firſt, in our owne ſenſe and confeſſion, and is it become a leaden one now, after, ten, twenty, thirty, yea fourty yeeres experience? Doe rich Pearles fall in price? Could ſuch mercie be better ſpared now then it might thirty yeeres agoe? Have we had the ſtock of good marriage now 20. yeeres, and come far ſhorter in the Tribute of praiſe, thanks, and fruit, then when we firſt entred? There be 4. ages of each marriage, through the ſin of the marryed, the firſt golde, the next ſilver, the third braſſe, the laſt yron! At firſt couples begin with precious affectiõs to God, to each other, join much in duty, cleave cloſely each to other, mutually excite each other to zeale & good works, and pay their vowes: well then, nextly Gods part weakens and decayes, and they hold mutuall marriage-love hardly. Then thirdly both Gods part and their owne faile too, and they waxe fulſome, and formall in both: But laſtly, and before they die, the Devill will faile of his will but he will make them both, looſe, carnall, profane and ſcandalous! conſider this! how many Marriages of great hope and ſolemnity, have by theſe Declenſions proved ſtarke naught at laſt, when indeed they ſhould have proved beſt, and by degrees come to perfection. Let it bee a ſad Item to ſuch as enter well, to beware, leſt they truſt too much to their owne wiſedome and ſtrength, which will lay them in the durt, ere they be aware.

2. Condole the unhappines of others.

Againe, how little do wee condole the unhappines of miſmatcht couples? Yea even *Chriſtians*, better then our ſelves? Rather readie to diſdayne and ſcorne them, then to condole and pity them? As thoſe two *Aaron* and *Miriam*, fell a cavilling at *Moſes* for his *Æthiopain* wife? Why? Had he not ſorrow enough before? Was this to mourne with him, or rather to adde more burden therto? Was it not from God? And were they to quarrel at it? Even ſo it fareth with many. That which ſhould provok tẽderneſſe, love, fellow-feeling & compaſſion

compaſſion in men rather cauſeth diſdaine, indignation, alienating and eſtrangement of heart, & deſerting of fellowſhip! Why I pray? Do they ſtoop under their burden ſo deeply, that they are oft aſhamed to complaine, and doſt thou trample upon them? Doſt thou judge them afflicted of God, and humbled for ſin? Knowing thy wiſedome and choice was no whit better? Thy ſucceſſe only was happier in providence? No: but as thy ſelfe in the like affliction wouldſt be handled, ſo deale thou! Bear their burden, aſſociate their perſons, uſe all meanes to reconcile their ſpirits, to compound their differences, to reduce them to mediocrity and indifferency of affections! many couples had prooved happier, if even ſuch as were neereſt them had not rather made them objects of abhorring, then of compaſſion! A great ſin! and meane to aggravate, yea exaſperate thoſe ſeedes of evill, which diſproportion at the firſt was like to kindle too much! Pray, pray rather for mercie, and ſtrength to guide, and carry them through! For how hardly couldſt thou digeſt thoſe morſells once, which muſt bee their daily diet? Wilt thou eate thy ſweet bits alone, and ſo little wiſh them to ſuch as want them wholy! Once a man enjoying ſweet marriage, thought ſeriouſly of another friend, that never married: aviling himſelf as baſe in reſpect of him that ſeemed to be above the need of that which himſelfe could neither well want, nor thankfully improove! How much more ſhouldſt thou then pray for ſuch as would faine enjoy, that which no creature can help them withall?

R.R. of I.K.

3. And bee humbled.

Moreover, if, not our worth, but rather our weaknes hath mooved the Lord to ſhew us this mercy, how doth the ſenſe of our weaknes humble us? How do we eſteeme of the grace of God, in ſuch, as although but ill married, yet do walke more wiſely, under that croſſe, and do grow daily, more humble and wary, and purge out much droſſe out of themſelves which perhaps the bleſſings of God purge not out of us, but rather make us ſleep ſecurely in the love of them? As pride, hipocriſie, ſelflove and ſenſuality? what if we whoſe portion is better, do yet make a ſlighter matter of it, and turne it into wantonnes? How juſt were it with God, to bereave us of our

our ſweet companions, leaving us to paſſe the reſt of our daies, either in ſolitarineſſe with ſnares (ſo that we ſhould bring our gray heads to the graves with diſhonor, (as many have done) or in marriage more ſad and ſorrowfull the latter part of our life, then ever it was comfortable in the former part thereof? Could we well brooke ſuch ſawce, and ſower hearbs? yet fit for ſuch as have eaten our former dainties with ſuch unthankfulneſſe? verily, the experience I have had of ſecond or third matches which have betided ſome husbands have made mee to thinke of our Saviours words to *Peter*, when thou wert young, thou girdedſt thy ſelfe, and went at thy pleaſure: But when thou art old, another ſhall bind thee and lead thee whither thou wouldeſt not! Surely when thou art old its ill ending, it were better beginning with it in thy youth, if God would! Yet ſo it is, many have beene faine to hang up the harpes of their youth, upon the willowes of ſad marriage in old age, and ſing, this new life requires other manners, other abearing: before, I was carried upon Eagles wings, now I muſt ſhift for my ſelfe: my battels were once wont to bee fought to my hand, but now, I muſt knowe warre, and fight my own. Now I am tried indeed, what is in my heart, what patience, what ſelfe-deniall is in it, yea my beſt wits to pleaſe, to conceale what I cannot amend, and all too little! Doe you wonder? Who ſhould have told you, that a good wife was worth the thanks while you had her? Or that ſhe was any better jewell, then you thought you deſerved, till ſhe was taken away? If nothing, but wanting can convince your folly, why ſhould not medicine cure your maladie. Ioh 21. 18.

To end this former branch. If your ſelves have ſped well in a buſineſſe of ſuch haſard, why doe you not guide others by your experience to make a good choice? you will ſay, marriage makings are thankleſſe offices! I grant it, that if all I have premiſed be true, I thinke ſome may con them ſmall thanke, who have holpen them to their marriages: But, as hard as the world goes, and although all hopes muſt reſt upon proofe, yet by your leave, ſome may give a ſhrewder 4. Guide others to good Choice.

gueſſe

2. King. 7. gueſſe then others, and ſay more touching aptneſſe or unaptneſſe: howſoever, I ſay to you as thoſe Lepers, having ſtored themſelves with victualls and booty: wee doe not well to ſuffer our brethren to ſtarve! And although the beſt care may miſcarry: yet the care is in no fault, but rather much worſe it muſt bee, where Counſellors are wanting.

Branch 4. Exhortation to live, love, and leave. Secondly, I ſay to all ſuch good couples, be wiſe: Live, love, and leave. What hath a man of all his ſore labours, under the Sunne? or what profits it, to ſpend our life in needleſſe toile and vexation? Live firſt, in the joifull improovement of all thoſe graces and bleſſings, wherewith God hath endowed you. Take and mutually poſſeſſe each others vertues; grow by the helpe of others more inward, holy, uſefull in the communion of Saints. Let your ſtreames flow to others, enjoy not all to your ſelves. Love ſecondly: endeere your hearts in each other mutually: Suffer not Satan to come betweene barke and tree, and through a ſatiety of Bleſſings, to turne all to wearineſſe and fulſomeneſſe: to grow eſtranged in your affections: yea, ready to take pritches at each other, forgetting Gods love to you both: If ſome had thoſe advantages we have (ſhould you ſay, of conſent and peace) oh! what a cloſe walking with God would it produce, without ſeparation, whereas we vaniſh? how would they ſettle religion, and government of family, which they would and cannot, wee might, and will not? Leave laſtly, each other, willingly and contentedly, when God ſhall determine your ſhort pilgrimage; which will ſo much the eaſilier be, if you have lived and loved before! the parting will be bitter however: yet much worſe, if all be to bee done at death: Sweeter will the parting be, upon experience of former marriage improovements; then upon guilt of remedileſſe errors! But I ſay, the time is ſhort, uſe the 1 Cor. 7. 21. world, as if you uſed it not, buy as if you bought not, marry as if you married not; doe all moderately: knocke off before, unloote in ſeaſon: There hath beene a time of embracing, there muſt come another far from it. By that rejoicing you have had in Chriſt, die daily; and tell each it other Eccleſ. 2. 5. in

in your beſt rejoicing: I bid you not do as heathens, ſet a ſcul before you on your marriag day: with a Motto: What I have bin, thou art: and, what I am thou ſhalt be! But know, marriage happines is but the liberty of a priſon. Squeez it not too hard, leſt you force blood: uſe it ſlightly and it will comfort you. Say not it's good being here, I uild not Tabernacles, *Matth.* 17.4. Let not death knocke unawares; Its pitty, a man ſhould be in love with ſhells on the ſhore, as to forget the ſhip, and be ſwept away: or love the husband here, forgetting Chriſt: a carnall relation, renonuncing an eternall!

Vſe 3. Inſtruction.

This point alſo, (to conclude all) is inſtruction, to ſhadow out the priviledge of them who are united to Chriſt by the marriage of faith and the ſpirit. Its a myſtery, as *Paul* calles it. And, as ſometimes he teaches married perſons their duties by the mutuall union of Chriſt and the Church: ſo alſo, another while he deſcribes the true union and Amity of Chriſt and the ſpouſe, by the ſamenes of fleſh, which marriage cauſeth betweene husband and wife. A word or two of both: and firſt how Chriſt and his ſpouſe meet. For, looke how *Eliezer* was a ſpokeſman between *Iſaac* and *Rebecca*, to draw her into a marriage knot with him: and as he carryed the Bracelets and tokens ſent in *Iſaac's* name, to allure her to him: alſo declared the abundant wealth of *Abraham*, in cattel, gold and jewells, all to beſtow upon his onely ſon *Iſaac*: that ſo the richneſſe and content fulneſſe of the match might perſwade *Rebecca*: So doth the Lord by his ſpokeſmen the Meſſengers, reveale to his Church by his ſpirit, all his wealth and Treaſures of wiſedome and knowledge: all put in to the fleſh of the Lord Ieſus, and tells her 1. *Cor.* 1. all the goods which he hath giv̄ us in him: that he may therby ſurpriſe her heart, and gaine her to be his; he ſets out his ſon from head to foote in all amiableneſſe of perſon and graces, that his eyes and looks might wound her, and ſteale her heart away from traſh and toies of the world.

Marriage is a ſhadow of that ſpirituall un o of Chriſt and the Church.

I. In their meetings and marriage.

It is he who not only ſo, but where as he found her unapt for himſelf, an Amorite, an Hittite, in her blood, a baſe Captive: he ſhaves off her hayre, pares her nailes, waſhes her, and

And how.

makes her cleane: he beſtowes her dowry upon her, (not as men upon their wyves) for they looke for it from them, thinking them little without it: he diſcovers the miſerable, deſolate, and forlorne life of her wofull vriginity, wherin as an orphan, ſhe lay open to all enemyes, all wrongs and injuries: convinces her, that her ſupport and welfare is meerly from himſelfe: Nay tells her that ſhee was engaged before to a moſt curſed husband, who would have undone her: he undertakes to ſtab him, and to make her way cleer, for the marriage of himſelfe, the old contract being diſſolved: He becomes an earneſt ſuter, an hot lover of hers, and refuſes no patience, to winne her: even till his locks be full of the dew of the night: All to make her his owne, his only one: that having renounced (not only baſe qualities, but) her own fathers houſe, her ſelfe, her name, and all her owne happineſſe, he may be happy in her, and ſhe in him alone, (for he can endure no corryvall) and ſo be married without any feare of ever being divorced. He cauſes her heart, by this Attractive, and theſe cords of a man, to reſolve upon the match: Shee then enclines to him, ſhee can ſay neither more nor leſſe ſave that it is from the Lord; ſhe begins to chide herſelfe for her ſo long ignorance of his worth, unacquaintance with his excellencies: little enquiring after ſuch a perſon: now he needs no arguments, for ſhee cannot pardon her ſelfe, that ſhe knew him no ſooner, ſhe caſts off all her colors and covers of ſhame, and reſignes up her ſelfe fully, freely and for ever to be his: abhorring her ſelfe, and wondring that ſuch a perſon can love ſuch a ſorry ſpouſe, ſhe compts all others as dung, they all ſtinke unto her in compariſon of him alone: and therfore conſents to his motion, beleeving ſhee ſhall find no other of him, then ſhe hath apprehended him to bee. This touching the meeting.

2. Their mutual Converſe.

What Chriſt is to the Church

And upon this her conſent Chriſt and his ſpouſe live and love together: for Chriſt takes her to himſelfe, from that day forward, even home to himſelfe, and ſhewes her his dwelling, making her glad in the tents of her mother, as *Iſaac* did *Rebecca* in *Sara's* tent: he marries her to himſelfe in righteouſnes, compaſſion, faythfulnes and love: he puts a robe

about

about her, and a ring upon her hand, a tyre upon her head, ſhooes upon her feet: furniſhes her with al his treaſure: killes the fat calfe, makes her a roiall feaſt, of all fat things, of refined wines; even his Sacraments: he endowes her with all he hath, takes her both for better, to rejoice in her graces: and for the worſer to cover all her infirmities, to make a great praiſe of her pooreſt vertues, judging her by them, and not the other: undertaks for all her debts: none may ſue her, but in his name, who anſwers all ſutes & quarels: gives her himſelf, his heart and love, and all which is meet for her for need and comfort, for this life and a better, for why? She is his *Hephziba*, and *Beulah*: In all her ſickneſſes, he aſſiſts and ſtands by her, he is afflicted, in all her afflictions, & his right hand ſaves, ſuſtains and redeems her: Charges the daughters that they wake her not till ſhe pleaſe, and his love is her banner and defence: And let none touch his beloved, for he toucheth the Apple of his eye: no wrong ſhe receives of any, but he makes it good an hundreth fold, till ſhee be paſt all danger.

What ſhee is to him.

And ſutable (in meaſure) is the ſpouſes carriage towards Chriſt, (if ſhee bee not degenerate: Shee againe moſt deerly loves him, ſhee is in all things helpfull to him to his glory, to his contents, even as a wife of his deſires: Shee is reverently and meekly ſubject to him, under all his commands, with moſt loiall awe, and yet with delight as under an eaſie yoke; is moſt tender of his welfare, yea is glad, and thinkes not her ſelfe too good to waſh the feet of his pooreſt ſervants: if her goodneſſe cannot reach to him, ſhe reaches it to his children, whom (in his abſence) ſhe nouriſhes, ſolaces her ſelfe in, beholds him in them, viſits, clothes, and releeves them in their needs; thinking them happy who may ſtand as ſervants in his preſence: ſhee thinkes her ſelfe more happy in him, then if married to the greateſt potentate upon earth: The ſpokeſmen who treated with her about this marriage, are pretious in her eyes, yea their feet are beautifull to her, for the glad tidings they brought her: Shee compts no labor too much, no coſt too deer for him: Even the coſtlieſt oyntment is not good enough for his feet. The reproaches of them that upbraid him, goe into the bowells of her belly, and

dart to her heart: ſhe walkes not only not rebelliouſly and contumeliouſly, but not uncomely, not ſlightly: But decks her ſelfe with all the gifts of the ſpirit, humility, wiſedome and ſweet tendernes of ſpirit, yea the ſpirit of grace is in her lips, that in all her behavior and converſe ſhee may walke in and out gracefully and amially in his ſight, in al longſuffring and welpleaſing: ſhee is faithfull to him in all his ſecrets, keeps his counſell: Dares not proſtitute her ſelfe to any, not only luſts, but even liberties, or companies which ſhee thinkes may bee diſtaſtfull to him, yea but ſuſpicious; The tokens he ſends her, as pledges of his favor, are moſt deere unto her. She ſeeks no priviate welfare of her owne beſides his: She diſtruſts not his proviſion, but truſts him confidently, knowing ſhee ſhall not want: denies her ſelfe for his ſake, & rejoices that by this, her loyall heart may be tried: Thinkes never the worſe of him, becauſe ſhe ſuffers for him, but rather the more he coſts her, the deerer he is to her: No husband of other women can ſtaine hers, for hers is above all, the cheef of ten thouſand; the faſhions, gariſh & whoriſh attires, paintings and ſpangles of harlots come not about her neck, nor wreſts: But ſhee frames her ſelfe to his contents, in all chaſtity ſhee knowes his voice, but abhorres a ſtrangers: Nothing greeves her, but his abſence: All her longings, deſires, and teares, are, that ſhe might be with him, where nothing may ever divide her from him!

Let it teach us in the midſt of our marriage contents to raiſe up our affections to the joy of this ſpirituall union: and in the midſt of our diſcontents here, to make ſupply with the happines of this!

Concluſion of the Treatiſe.

And this may ſerve for theſe two generall uſes alſo, belonging to the whole diſcourſe: In a word therfore, to conclude all; If that, which I have at large ſayde about Marriage duties, ſeeme to diſcourage any weake ones, as if their oile and meale could not reach out ſo farre; they ſhall never attayne to this meaſure; I will not anſwere them as once a Poët anſwerd one that asked him, why hee alway brought in women as very vertuous, alway commending them: but another preſented them (on the ſtage) as vitious, alway traducing

ducing them: Oh ſaith he, I preſent them as I would have them, as they ſhould bee: but he brings them in as they are commonly. So I might ſay, my diſcourſe doth not preſuppoſe eyther all husbands or wyves as they are, but as they ſhould bee. Ayme at it as a marke: But I will anſwer as a learned heathen in his Epiſtle to his friend ſpeakes, when he had received a very ſhort letter from him, I have read over thy very ſhort letter very often, and ſo often, that I have made it a very long one. So here: My large diſcourſe may diſmay ſome for comming ſo ſhort of practice as they doe: Beſeech the Lord therfore to behold thy defects with a mercifull eye, to read the ſhort lines of thy obedience often over in the glaſſe and perſpective of the Lord Ieſus: and ſo, by his large interpreting, and much looking upon thine honeſt endeavour, it ſhalbe eſteemed as full and large. God helpe! Our diſcourſes of theſe matters, are far larger, then the practice of the moſt is: Our ſelves who write and ours, are poore, and unſutable to our Rules! Howbeit, not contrary, not wilfully oppoſite! & where there is but endeavor, God will accept. Give Lord power to do as thou directeſt, and command what thou wilt! Speake and ſpare not upon theſe termes: for thy ſervants, handmayds, (mouring for their deafe eares, and dead herts) deſire to hearken and to obey. Looke not at what is ours, its vile! but at that which is thine in us, which is pretious! In which happy deſire, I conclude the Treatiſe.

The End of the Treatiſe.

THE APPENDIX

to the treatiſe: Diſcovering the juſt vengeance of God upon all uncleane ones, eſpecially Defilers of Marriage.

Hebr. 13.5.

But Whoremongers and Adulterers, God will judge.

IT was no part of my Purpoſe, (good Reader) to have uſed this text any further, then as I have already treated upon it. The occaſion of adding this Diſcourſe upon the latter part, was the private requeſt of a friend to utter my minde unto him, and to ſatisfie his ſpirit, touching the haynouſnes of uncleannes: whereof he deſired his ſoule might throughly be convinced, (as bleſſed bee God it was, through mercy concurring both with this, and other helps uſed to that purpoſe:) which ſervice I conſidering ſeriouſly of, tooke the latter part of my Text: as a ground of my project: even then, purpoſing (ſince God brought it by that occaſion to hand,) to annexe it to my marriage

Preamble to the Appendix: Why the latter part of this Text is handled.

riage. Treatiſe: as foreſeeing, not only it would ſatisfy ſome to have the equall handling of both members of the Text: but that it might not be impertinent, as a ſpurre, to helpe the Application of the former treatiſe; and as a diſſwaſive to as many in this debauched age, (who ſhall haply come to the reading of it) if they bee not imperſwaſible, and hardned in the ſinne, to weigh well their Eſtate, and repent: That ſo God ſpeaking peace to them, they may no more return to folly. In which hope, I begin.

Doctr. 2. Explicat. The wordes (as you ſee) are, *But whoore-mongers, and adulterers, God will judge.* Which addition, and denunciation fitly attends the wordes going before. I have opened the words in the beginning: all comes to this effect: God will bleſſe them that honor marriage, but ſuch as violate and defile it, by what means ſoever, God will judge them. The courſe may ſeeme ſtrange (perhaps) which here God takes, ſpeaking to his church, ſo to threaten, and, to worke rather by downe right ſtroakes, then by oile and promiſes of love, to allure to Obedience. But even our God, (marke the word: he ſayth not the wicked mans revenging God, but even our God,) is a conſuming fire. And our God ſees it meet, even to appeare to his owne ſometymes in this hieu, and in bloody colors when their ſpirits grow baſe, and ſenſuall: as this ſin of Vncleannes of all other, infatuates the ſpirit moſt, and makes it inſenſible of commands, except the Lord ſhould take up weapons, and flaſh hell fire in mens faces. That ſtupor of ſpirit wherewith *David* was led a whole yeere together, after he had committed this ſin, notwithſtanding it were accompanied with ſuch killing circumſtances, as to make a man drunk, and to murther him, becauſe he would not cover the ſin: theſe might alone have wounded him to death, if the ſinfull ſweetnes of it, had not bewitcht him ſo deeply: and the like we ſee in *Sampſon* with *Delila*: and we know how terribly God threakens both and purſues them. *Eliah* himſelfe, if ſtoute, muſt have thunders and lightnings: *Jonah* muſt have a tempeſt mingling heaven and ſea in one, and the jawes of a whale to gape for him, *Iob* muſt have affrightings by *Leviathan* and *Behemoth*: and *Nahum* and *Habbakuk* muſt

God deales wite his owne by Iudgments

Heb. 12. ult.

Nah. 1. 3.

muſt preſent God to the hard hearted Iews, in jealous wrath, fierce rending the rockes: in ſuch a voice as makes the lips to quiver, the bones to be blaſted with rottennes; and all too little: who is a God, like to our God, (ſaith *Mica* ſweetly) who paſſeth by the ſins of his remnant? But if all ſhould uſe ſuch pleaſing wordes, curſed fleſh would ſay, That God is like themſelves. There is uſe of ſweetnes, when the heart is wounded with ſin and flayted with feares; But rare is the man who is alway fitte to feed upon ſuch honey without ſurfet. Too propenſe is, not onely a baſe heart of the godleſſe, but the baſer part of a Godly heart to turne grace into wantonnes. There is a ſlave within us which muſt have a whip, although the free borne be drawne by love. Each muſt have her diet: the one, leſt it grow too ranke of Preſumption, the other leſt it be overwhelmd with Deſpaire. The Apoſtle *Paul* mixes threats and promiſes, to the choiſeſt whom he writes unto. For this cauſe, comes the wrath of God upon the children of diſobedience? Be not deceaved, No whoremongers, Adulterers, &c. ſhall inherit the Kingdome of heaven. And ſuch were ye! why addes he this? To ſhew us that even Gods people had need to be put in minde, what they were, what they have ſtill a diſpoſition to, to keepe them therby in ſome awe. So againe, let no man defraude his brother, for the Lord is the Avenger of all ſuch. Many other ſuch places there are. All to ſhew us, that God muſt ſometime whip us to duty, and gaſter us from evill, aſwell as entiſe and draw us to or fro. Therfore, even ſo he urgeth theſe Hebrews to Chaſtity, ſaying, Whoremongers and Adulterers God will judge.

Nahum. 1 3. Habac. 3. 19. Mica. 7. ult.

The godly have a ſlavish part in them and a free.

1 Cor 6. 10 11

Eph. 5. 6.

1. Theſſ 4. 6.

The ſin of adulterie then is hence concluded to bee a great one. But here, ſome may object that charge of God to *Hoſea* the Prophet: bidding him to take to himſelfe a fornicatreſſe to wife, and ſo defile himſelfe by getting children by her. But I anſwere, it was onely done in viſion, and in proteſtation before the Iſraelits. If was onely typicall and paraboliall: neither agreeing to the Lord who charged, nor the Prophet who obeied: By the Prophets aſſuming to himſelfe ſuch a perſon, in Gods ſteed, he would teach the Iewes how woful

Adultery a great ſin. Object.

Anſw.

dultery they were guilty of, in forsaking God for Idolls. The libertie taken by the Patriarkes in the point of many wives and concubines, was for a time, in the first furnishing of the Church with posterity. Else, from the beginning (as *Malach.* 2. speakes) it was not so. Nay this Command against pollution, hath herein a peculiar restraint from some other: that wheras in some cases, it was lawfull to take the goods of Egyptians from them by dispensation; in this no such is granted, it being in no case or respect lawfull to commit uncleannes, no more then murther.

And we see this point verified in Scripture at large. Reade these places, *Levit.* 20.10. *Deuter.* 22.22. for temporal plagues and for eternall to all sorts of impure ones, *Rom.* 1.29.32. 1. *Cor.* 6.9,10. *Galat.* 5.19,20. 1. *Tim.* 1.9,10. yea the greatest delinquents in these kindes, even Kings and great persons, are not spared, as appeares 2. *Sam.* 12.7. *Matth.* 14.4. yea even such as have attempted it ignorantly, as *Abimelec*, *Gen.* 20.3. yea Priests 1. *Sam.* 2.22,23. all sorts, *Numb.* 25.1. *Ierem.* 5.7. *Iudg.* 20.4. The which have their several judgments there applyed. And more of the reade, as of the old world, *Gen.* 6.1.2. the Sodomites, *Gen.* 19. The sin of self pollution (which I wish may be observed well) that of *Er* and *Onan*, *Gen.* 38.9. *Shechem*, *Gen.* 34.25. All summed up by the Apostle, *Col.* 1. Mortify your earthly members, fornication, uncleannes, effeminatenesse, unnaturall lust: for which the wrath of God commeth upon disobedient men.

Doct. God will have all uncleannes layd open in her colors, as odious.

The point to be treated of, is, That God would have all sorts of uncleannes so layd open in their colours, that there might appeare as they all are, odious and terrible! But, what odious colors are here? I answer, Here is one terrible one, which imports all the rest. That which God himselfe will in person appeare against, and sit upon the judgment seate to enquire of, that must be a terrible crime; But God himself, (not his Deputies only, for all men are lyars) will in person sit to judge it. Kings (we know) and Princes, come not ordinarily to the Starre chamber or to the Kings Bench in person, for slight crimes, but remarkable and notorious. When King *Henry* the 8. to please that bloody Tyger *Gardiner*, came in person

perſon to ſit upon that holy man and meeke lambe of Ieſus Chriſt, *John Lambert*, how terrible was his appearance, and how frowning a brow caſt he upon that innocent Martyr? What then is the brow of that God, that muſt ſit upon King *Henry* himſelfe? Only the difference is, Princes make a long and deep inquiſition of matters, either really, or for ſhew, to boult out the truth; But, the Lord proceeds *ex officio mero*, he needs no Informers, no Evidence, but is witneſſe, Accuſer, Iudge and all in one, becauſe he knowes all without enquiry. A ſhort count ſhall he make upon the earth; how much more upon this or that man, and his crimes? By name he will bee a ſwift witneſſe againſt the Adulterer, as *Malachi* ſpeaks; And where the delinquent is his owne Accuſer, what need long proceſſe of law? Such is the conſcience of each ſinner, and of this by name! The Iudge then, comming in perſon making a ſwift worke of it, and having the ſinner himſelfe arraigned by his owne conſcience, muſt needs ſet a terrible face upon the ſin of uncleannes. Mal. 3. 5.

Ere I go any further, ſince I wrap all uncleannes up in one bundle of wrath, I foreſee that in this looſe and laſcivious age, many will taxe mee for ſpeaking ſo indiſtinctlie of all ſorts in this kind, fornicators and adulterers; for the former of theſe had at the writing of this text, have ſtill, and will have their patrones, not Papiſts only, but Proteſtants, to aleniate and qualifie them as leſſe ſinners, if not to bolſter them as none. And ſurelie, in vaine do I urge Gods judgments upon that which is no ſin: therefore obſerve; firſt for heathens, who (as *Hierom* ſaieth) only condemned adultery, ſuffring youthes and maydes to defile themſelves without reſtraint, as if not will, but worth made the ſin, I ſay with him, Chriſts law is one, and Cæſars another. Alas, that weake Relique of light which was in Heathens, was ſoone overſhadowed: It cauſed the Apoſtles to forbid the converted Gentiles, the ſin of fornication, and Idolls, as equally promiſcuous among them. Their very Lawgivers permitted it as lawfull, and therfore St. *Peter* ſaith, That they wondred at the Chriſtians, that they ran not with them into the ſame confuſion of uncleannes. And no wonder if Pagans thought thus, when Digreſſion, ſhewing that fornication is a great ſin. Act. 15. 1. Pet. 4. 3.

Papists openly write thus. For not to speake of their most uncleane Casuists who by their base particularising of the circumstances of filthines, noisome to all chast eares, do shew themselves what tribe they are of) one of them expressely writes thus: He is no heretique, that saith, Fornication is no mortall sin, because there it no Text of Scrip. that saith so. No is? What meanes that then of *Paul*, *Colloss.* 3.5. are not the wordes plaine, that wrath comes upon men for this? Other Papists adde, That light of Nature condemnes it not; and indeed, in such as themselves who by custome have lasht out their eye, its true, but not else? And their Canonists write likewise.

But let these masters of misrule go: let us attend what the God of Order speakes in his word, of which partly I have spoken in the proofe of the doctrine: adde therto that *Deut.* 17.18. 1 *Cor.* 6. 18. Doubtlesse they who drive out the spirit out of their soules and bodies, sin mortally. So do they who shall burne in the lake of brimstone. *Revel.* 21.8. The Fathers are all of this minde. *Chrysostome*, so oft as thou hast playd the fornicator, thou hast damned thy selfe. He also tells us the law of Nature, and conscience doth evince it; we need not be taught what evill, incontinencie is and fornication; for we know it from the beginning, I doe not much desire to loade my reader with quotations save in cases controversall, to put all out of doubt. And the same Father, Lo (saith he) *Paul* saith not Absteine from fornication, but fly from it. Another of the Fathers makes a Beadroll of the Reproaches of fornicators, A fornicator is a filthy ignominious slave of sin, in whom the Devill doth knead in and imprint his loathsomnes: He is to be eschewed in the house, to be abhorred in meetings, he is the reproach of such as come neere him, the opprobry of his enemies, the shame of kindred, the Execration of Neighbors, the sorrow of parents, &c. If he offer to marry, al reject him. So it was thē, but now it's no matter, so he have land or mony. So another, whoredome and fornication, are not counted among common sins. And *Cyprian*, That fornication, is a great sin, *Paul* shewes to the Corinth. He names that Text, All other sin is out of the body. To conclude

Homil. 22. in 2. ad Corinth.

Homil. 12. ad popul. Antioch

In 1. ad Corin. homil 1.18.

Gregor. Nissen no 1. ad Corinth.

Tertull de pudicit. cap. 1.

Gregory

Gregory (a Pope himselfe) single persons must be warned, that they mixe not themselves with harlots. Endlesse it were to mention the rest.

And is there not great reason? How wofull a mischeefe doth it reach to? For the bastards begot by such vagrant lust, are wholly neglected, in point of Education, wanting the care of a father, and the cohabitation of parents, and so both an accursed posterity is begotten, and beggery encreased. Vagrant lust being justly plagued with a vagabond posterity. But the maine reason is taken from another ground. True it is, that the fornicator sins against his owne bodie, the bastard he begets (an innocent patient, necessarily miserable) the Commonwealth and Society: all bands of honesty: but especially he sins against that everlasting decree of the 7. commande of a most holy and pure God. And so much by the way for this point. Reason why.

But (it wilbe said) how may this wrath and Iustice of God against these whoremongers appeare? Answer. By a particular induction of those punishments which he hath inflicted upon all uncleane ones? Which by and by I shall number up: but in the meane tyme, let mee not forget to premise some Reasons, why the Lord strives to put so odious an outside upon this sin of uncleannes: and these reasons, I desire may be marked for the whetting up of the Readers edge, upon the matter ensuing. I wilbe short in all, remembring that I am now onely adding a little to the former Argument. First then this sin is a very neer, naturall, and familiar corruption, to our nature, and as much nourisht and cherisht as any one, a true *Ruben*, the eldest child of old *Adams* strength, bearing name of the Mother, which is called in generall lust or concupiscence. Heathens esteeme those vertues which carry the name of the kind, to be eminent ones: as fortitude because its called vertue, its to be supposed to be Eminent, and to have most of the kind of good in it. So hath uncleannes the name, and most of the kind, because its called lust eminently. The Mother and Daughter are bawdes mutually to each other. Now then, the Lord seeing how hardly those evills are shamed, and abhorred, which lye so neer our heart, and are so fomented by *Quest.* *Answer.* *Reason* 1. Uncleannesse is a very neer, naturall Corruption.

the influence of continuall corruption as the ſtreame by her ſpring: ſeeing that this ſinne is bred, and ſleepes in our boſome, as our ſonne: doth ſo much the more ſet himſelfe to deface, and make it odious. As a father, beholding ſome more naturall evill, lurking in the ſpirit of his childe, pride, drunkenneſſe, doth all hee can, to unmaske it, to diſcover that blindfolding ſelflove which maintained it, and doth all hee can to bring it out of conceit with him, and make him loath it.

Reaſ. 2. Men are prone to blanch over this ſin.

Secondly, men are marveilouſly given, (although they do ſee and grant it to be evill) yet to blanch it over, and make it as none, or very ſmall; by their ſlighting, and extenuating of it. So much the more doth the Lord ſtrive to point it out in lively colours, and to aggravate it. The heathens (ſuch as all were, to whom *Paul* directs his Epiſtles) had, by ill cuſtome ſo far daſht out that dimme twilight of conſcence left in them, that they deemed this ſin, among others, a meere naturall, neceſſary appetite, and (in a manner) made as common of it, as of eating and drinking: In ſo much, that in that Epiſtle to the Corinthians, *Paul* hath much adoe to perſwade them to ſee any ſhame in it. Nay, (that they might adde drunkenneſſe to thirſt) lo, they began to make the more bold with God in this kinde, under pretended priviledge by the Goſpell, as if Chriſt had come to proclaime liberty to all petty ſinnes, for oppoſition to which unſavory baſeneſſe, the Apoſtle is faine to alledge the wrath of God againſt it, even upon theſe who were his peculiar people the Iewes. The more wee ſlight ſinne, the more is God faine to caſt us in teeth, and upbraid us with it.

1. Cor. 10.

Reaſ. 3. This ſinne inchanneth and bribeth the judgement.

Thirdly, although we ſhould come ſo farre, as in words to confeſſe it a ſinne, yet the ſenſuality of our ſpirit, and the tickling pleaſure of the fleſh (being as the belly which hath no eares) inflaming and bolſtring up it ſelfe by the lewd generall practice of baſe times, and the baites and objects of uncleanneſſe in every corner, ſpred as ſnares by Satan: is very propenſe, is very apt to forget that face thereof, which in the glaſſe of a royall law and the terror thereof, were preſented unto us: Our carnall affections (I ſay) are ſo apt

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to take fire (as dry gunpowder) and to flash up, that they doe bribe our judgements dangerously, from a convinced perswasion of the loathsomnesse of it. And the divell is never farre off: but presents this butter in so Lordly a dish, that the soule spies not the hammer and naile in his hand, till hee have driven it into the temples. Who should have perswaded *David*, or *Samson*, that those amiable objects and delights of their eies, were so bainefull and odious, as they found them? Saint *Jude* tells us, that those Idoll teachers, were so defiled with the flesh, that they bare downe their conscience in that which they knew to bee evill: and like sensuall bruite beasts, powred out themselves to their lust with greedinesse. Such a charming Syren there is in the soule, by this sinne, lulling it a sleepe as upon *Dalilas* knees, lest it should admit a thorough convincement thereof. The dead flesh then of this soare being so great, the corrasive had need bee smarty which should eate it out. Jude. 10.

Reas. 4. Adultery is very full of colours and excuses to hide it selfe under.

Fourthly, no sinne is so ready to hide it selfe under cloakes and excuses, as this: none so fruitfull in devising shifts and tricks that it might not bee discovered; or evasions that it might not be punished. Whether we looke at the tricks and inventions, which the committers themselves devise to cover it; yea the many desperate waies which they have to cloake it from the sight of men; or, whether we looke at the covers which the divell hath fitted for these cups; how many waies of commuting, how many wayes of recrimination, and turning the crime upon the accusers, so that they are more snarled then the accused (for vice is manifold, vertue is simple) how many waies of overthrowing witnesses, for lacke of narrow testimony? how many commutings, dispensings, and pardonings of this sin (a very mocking of God, and adding oile to the flame?) Look into the nature of the sin it selfe, its a worke of darkenesse, and therefore as deepe as hell in the devising of waies to conceale it selfe. *Sleidan* hath a story of an adulterous Duke in Germany, who falling in love with his Dutchesses handmaide, and thereof had in deepe jealousy by his wife, devised a course politiquely to imbarque himselfe more deeply into his uncleannesse, and

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to elude his wives ſuſpicion. He ſent the harlot to a Caſtle, (as if hee meant to caſt her quite off, appointing a ſtrait watch (as he gave it forth) that ſhe might not be thought to eſcape, and after ſome time cauſed a report to be given forth in the Country that ſhe was deadly ſicke (whether of diſcontent, or other diſeaſe:) after this had a while poſſeſſed his Dutcheſſe, he cauſed it ſhortly after to be reported, that ſhee was dead: and leſt that might be ſuſpected, hee tooke a ſolemne courſe for her enterrement; he hired women for the nonce to conduct the corpes, appointed an Image (ſuch was the manner of the buriall) to bee laid above the herſe, openly to be ſeene, which ſhould reſemble to the eies of the beholders, the pale and conſumed face of his lemman, as ſhee looked neeing dead: alſo witneſſes hee ſuborned ſuch as had tended her, to ſweare it, a ſolemne funerall and a ſermon, with a large dole to the poore; all framed to give demonſtration and aſſurance to the world, and his Dutcheſſe, of her death, that ſhee might no more be looked after. But ſtill the harlot lived, proſpered in health, ſtill the Duke (pretending other journeis) haunted her company, burning in his luſt much the more: who ſees not uncleanneſſe to bee as ingenious as the Poet deſcribes the Parrat when ſhe is hungry, or as the belly, which he calles a Maſter of Arts? Therefore I ſay, the Lord deales accordingly with it; That which we commit in ſecret, the Lord will revenge in the open view of the world, and reveale in the tops of houſes (as at the laſt this Dukes Villany:) And by how much this ſinne eſcapes the judgement of man, the more cunningly, and ſmoothly, by ſo much, God ſets himſelfe to meete with it, the more terrible, That ſo his method might make it the more hated: for his colours are in graine, layd in oile, and will ſoone waſh out our falſe paint.

Reaſ. 5. Either for prevention or ſtopping of mouth.

Fifthly, that either by this diſcovery the Lord might teach his people, the prevention of this ſinne, before hand, rather then they ſhould learne repentance too late; having before polluted themſelves (and this he cheefly intends) or elſe, if (notwithſtanding all his waies) men will ſtill try

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concluſions with him, their mouthes may bee ſtopt, and themſelves put to ſilence, either from ability to excuſe the fault, or decline the puniſhment. They cannot then pretend, that they were the bolder to commit it, becauſe they thought it ſlight. They cannot (with any forehead) deprecate the puniſhment of that, which is ſo confeſſedly odious.

Reaſ. 6. That ſenſuality might have ſtrong diſſwaſives.

Sixthly, that thoſe men, who are prone to live by ſenſe in a courſe of ſenſuality; might have aſwell reall and ſenſible pulbacks from this ſinne, (by Gods abhorring and oppoſing it) as by the beholding the examples of looſe and diſſolute offendors, to be tickled, and as it were to ſtand on thornes, till they be like them. The Lord tries us with this bitter ſweet, that is whether his bitter or the worlds ſweet be chiefe with us: if not, yet we ſhall not have all our will, nor all the ſweet of our luſt, but with it we ſhall have ſome ſting and pricke in our fleſh, to make vs ſit uneaſie upon our cuſhion, eſpecially in this woefull world, degenerated to all licentiouſneſſe, as in other ſinnes, ſo in this of uncleaneſſe; which ſo overfloweth the bankes of countreys and townes in this declining age, that if examples may prevaile, there ſhall not want enough to corrupt the bodies, and defile the mannors of the moſt. Iuſt it is, that ſuch as defile the ordinances with the ſcurfe of their owne inventions, ſhould be given over with Papiſts, to the pollution of their bodies by all kinds of luſt; the outward uncleanneſſe having beene alway a brand of the ſpirituall. So much for reaſons.

Gods judgements againſt it. *Branch* 1.

Now, I returne where I left, to make fuller anſwer to that queſtion, how it may appeare that God is ſuch a Iudge of this ſinne? I ſay therefore, if wee ſhall conſider theſe paſſages following, it may. Firſt, if wee ſhall conſider that the Lord hath not ſpared to ſet his owne deereſt people on the ſtage for this ſin of uncleanneſſe. Its ſaid that *Joſeph* (*Maries* huſband) was a juſt man, and was loth to defame her openly, when he perceived her to be with child, but meant privily to rid his hand of her. But the Lord is not as man, he is a juſt and jealous God, not ſparing to exemplifie and traduce his

Mat. 1. 19. Gods deereſt ſervants not exempt from this generall ſentence.

beſt ſervants, that their blutre and penalty might ſcare all from venturing. A juſt King will begin with ſome ſervant or favorite of his owne, by making him the ſpectacle of his ſeverity; when he would have all his ſubjects, put it out of queſtion, that if they tranſgreſſe in the like, they ſhall not go guiltleſſe. And, if this bee done in the greene tree, if the fire ſo eaſily kindle upon that, what ſhalbe done in the dry? If the very righteous be not free from being ſtigmatiques in the court of this juſtice, what ſhall become of the ungodly and wicked? And, if Iudgment begin at the houſe of God, what ſhall be done with the reſt, the ſtubble who are ready to be burned? I ſay, what then ſhall become of the common rout of Sodomites, Adulterers, and fornicators? Tremble oh ye uncleane wretches! Do you ſee *Lot*, *David*, *Salomon*, *Sampſon* ſholled out from their fellowes for this, and looke you to eſcape?

1. Pet. 4. 18.

Branch 2. The of-ſpring of the Adulterer exeluded from the Tabernacle, many ages. Deut. 23. 2.

Secondly, ſee what a judgement appeared upon the baſtard of-ſpring of the Adulterer? It might ſeeme unjuſt, that an innocent ſhould be ſo plagued for the fathers uncleanneſſe, as to be ſhut out and cut off from the congregation to the tenth generation. Surely the taint was deepe, and the iron moll cankerfretted, which could ſo hardly be waſht out: what did this argne, but that by ſo ſevere a ſentence, (not to be expiated by blood, or any other cleníing) the Lord would deterre men from ſuch filthineſſe? That, if they durſt not thus offend, they might tell themſelves, they muſt cut off the fruite of their ſin, from ever comming, where God and his people had to doe. Who ſhould dare to be ſo profane, if yet the heate of his luſt would permit him to think ſeriouſly, either of the hell which himſelfe, or the excommunication and blaſting curſe which his baſtarde child ſhould incurre! But, Alas? Its to be feared that theſe thoughts are the firſt of thoſe which theſe laſt thinke of?

Branch 3. Old Penalty of Adultery, death without remedie.

Thirdly the penalty inflicted upon Adultery, was death without remedie. There were divers ſorts of death inflicted upon malefactors by the law; and ſome learned men queſtion what this death was? The agreed tenet is, that it was ſtoning, although ſtrangling, and burning were uſed for ſome exceſſes

ceſſes in this ſin, when it came to inceſt, or the unnaturall ſins of ſodomy, and beſtiality. The theefe was not hanged, but ſpared by making reſtitution: (and in ſingle fornication, leſſe penalties might be allowed) but in theſe caſes the Lord would allow none; as if the offer of a requitall in ſuch caſes were moſt unſeaſonable. No, but gave way to the jealouſie of the husband, and himſelfe admits no pecuniary mulct to redeeme that, which jealouſy counts to bee above ranſome; yea, ſo terrible a law he ordeynd, for the uncleane harlot, (upon the inſtance onely of a jealous husband) that if ſhe ſtood upon her triall, and gayneſayd the accuſation, ſhe ſhould be ſet before the Prieſt, and there drinke a curſed water, and if ſhee were guilty, ſhee was found out by the providence of God, and plagued with rotting of her belly and thigh, and ſo periſhed: So ſhee gat nothing by her concealment, for in ſtead of the peoples ſtoning, Gods hand ſeaſed upon her. And what is this, ſave Gods comming in perſon to judge a whore? Numb. 5 18. 19.

Fourthly, what ſevere judgments hath God executed upon uncleane perſons? Let firſt Scripture, then experience ſpeake; for Scripture, how did the Lord purſue *David*, for his Adultery? Firſt with the rape of *Thamar*, then the murther of *Amnon*, then the treaſon of *Abſalon*, (both whom he ſhould have ſlaine and taken from the earth) together with his juſt execution by *Ioab*: (the child it ſelfe conceived in adultery ſhould have beene the firſt) the open defiling of all his Concubines in the face of the ſun, as he had defiled others in ſecret: The perpetuall unhappineſſe of his courſeall his life to his dying day, never free from ſorrow, and even then in the uſurpation of *Adoniah*, what godly man ever ſuffred ſo in his children, himſelfe living to ſee it, as hee? why ſhould God ſit in judgment upon his owne favorite, for this ſin, ſave to ſcare all to whom this ſtory ſhould come, even to the worlds end? And, what became of *Salomons* glory? Was it not all blaſted, by this ſin of uncleanneſſe? Although he lived not to ſee it, yet what a ſpectacle of ruine did the Lord make *Rehoboam*? Stripping him of the ten tribes, and of the richeſt kingdome in his fathers daies, making *Branch.* 4. Severe judgments executed upon Adulterers. Both in Scripture.

king it the pooreſt that it had ever bine before? What made *Sampſon* of a judge in *Iſrael*, yea a Giant, a conqueror to become a foole in *Iſrael*: a blynde ſlave to grinde in a mill? Num. 25 7.8. ſave the beſotting of himſelfe with luſt? How dealt God with thoſe Iſraelits at *Peor*? Did he not ſet his vicegerent *Phinees* on work, to thrug throuſth the cheefe ringleaders, ere he could bee pacified? And when the heate of wrath ſeem'd to be ſlaked, did it ſo vaniſh? Did not the taile of that plague ſweepe away foure and twenty thouſand? Coulde their priviledge of beeing Gods people ſave them? Where is now thy mouth (as he ſayd) who calleſt adultery, but a tricke of youth? In ſteed of one cloake which men uſe to put upon it, of ſlightneſſe; what cloak doth the Lord put upon it? Surely a Cloake bathed in the blood of ſo many thouſand adulterers! was not this enough to drive men from ſuch dalliance? Who might not thenceforth call it by the name of a bloody ſin, of a ſcarlet die? What ſhall I ſay of our own experiēce? How many have we heard of, ſtruck dead by the hand of God, taking thē in the act? Not ſuffring them to go out of the bed of uncleannes, whether hath God come in perſon to judge ſuch or no.

And in experience.

And although many have bin ſuffred to eſcape ſuch judgment, yet how many miſſing the Beare, have met with the Lion? out of the horror of their conſcience ſome daſhing their braines againſt the walls, others ſtabbd', drownd', hangd' themſelves? To penne out of ſeverall writers who have written Theaters of Gods judgements, the examples of ſuch as God hath plagued, is not my ſcope! Alas! theſe bee daies wherin men will rather ſit upon God himſelfe and ſcorne him to his face, then tremble at Gods ſitting in judgement upon Adulterers. But there be books which doe at large ſupply us in this kind, if our hearts bee not quite ſunke into a ſenſleſſenes of them. Even while I was writing this, leſt I ſhould want unſought preſidents, a reporte came to mine eares of a Black-ſmith neer Colcheſter, (whoſe wound is as it were yet bleeding) who having made a Cheine to hang a woman, that had murthered her husband, fell into ſuch ſuddeine terrors by Gods hand oppreſſing his conſcience, for his Adulterous life, that he cried out, ſaying, that he was

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as wicked as ſhee for whom he had made the cheyne; ſo, that he could not lin, till by cutting his own throate, he had made an end of himſelfe. So the Lord pulles out ſome to be ſpectacles of reproach and deteſtation to the world, though thouſands ſcape. All are not drag'd out by the hand of God openly as that bawdy Biſhop at the Councell of Trent, whom *Sleidan* mentions, who creeping out of his window along the leades to the wife of the next houſe, was watcht by her husband, and catcht in a grinne or ſnare laid for him in his paſſage, and there hung by the neck, as a ridiculous object to all the beholders. But, I ſay, becauſe men object, that thouſands ſcape to ſome odde perſons, whom vengeance intercepts: Tell me, what better portion have they who ſurvive, then the other.

What one ſinne hath ſo manifold markes of wrath upon it, as this, upon the ſoule, body, or perſon ſinning? as by the ſequell may appeare. Firſt for ſoule, what ſinne hath found leſſe place for repentance then this? Cloſeneſſe, ſecrecy, ſhifts, alway attending it, which keepe the heart from all tenderneſſe, yea defile and diſable the ſoule from repenting, nay the curſe of God ſealing up that ſoule to impenitency: ſome walking, ten, ſome twenty, ſome more yeeres in the guilt hereof, yet with a ſmothered conſcience; and although they be wounded, yet hardly healed in a kindly manner, but ſuffering their hearts to rankle inward, and outbidding all ordinances to their deſtruction? How can it be, but ſuch a ſore muſt break forth all at once with ſuch a forcible outcry, that nothing can ſtill or ſatisfie it? Secondly, what ſinne hath ſo foule a blemiſh and diſhonour caſt upon the name of the committer as this? With what a blot doe wee thinke or ſpeak of *Sampſon*, to this day? And how many Divines (though amiſſe) have deeply queſtioned *Salomons* ſalvation? Touching the outward name, what a blot and infamy do they for ever procure? What an infectious plague hath it prooved in the ſtock of the Adulterer? No ſpace of time hath purged it, it hath beene as the fretting leproſie in the walls, which nothing could heale ſave pulling downe the whole race and family from the very foundations. *Jero-*

Branch 5. Marks of wrath upon, 1. Soule.

2. Name.

boams name not being more prodigious, and odious in Iſrael, then an Adulterers in the Church of God: as if ſuch or ſuch a family had bought the ſtaple of the trade! So that it is obſerved that this ſinne hath ſo defiled the blood of ſome families, that they are no ſooner named, but their kind is offenſive, ſcarſe any in ſuch families beeing noted to bee chaſt? What a ſtinch might ſuch cauſe, and even a taint to a whole Country? How juſt were it for God to pull downe the whole houſes of ſuch, ſticke and ſtone, no memory of ſuch to bee left behind? How juſt were it having firſt motheaten their name by diſhonor, to come upon their perſons as a Lyon and teare them in peeces?

When as men have failed, God hath ſtruck in.

Is not the finger of God here (as they told *Pharaoh*) when men on earth, who ſhould have cenſured them, ſuffer theſe naſty creatures to lurke in their ſties and dens, poyſoning the Country with their breath, hath the Lord let them alone? Hath he not beene faine to ſtep in himſelfe, and by ſuddaine vengeance to cut them off? And, if ſuch cenſures were in force as we are bidden to pray for in the Church of God, ſuch diſcipline I mean in the Church, could ſuch a ſin as this, eſcape the dint of Excommunication, the greateſt dart of wrath? Should we have had ſuch notorious whoremongers brought forth in the famouſeſt places in the land, to their penance, with ſuch impudence or diſdaine? Not to ſpeake of ſuch great ones as for their villany in ſome knds, not to be named, with their owne fleſh, and forcers of their wives to yeeld to the luſt of their ſervants, have been brought to open execution? is it not pitty, that through the inſolency of offendors, the ſacred cenſures of Gods Church ſhould be vilified and expoſed to ſcorne? To end this reproach of the name, its an uſuall ſaying, that the ſinnes of ſeed and pollution, are puniſht in the ſeed: one way or other, a tainted
1 Pet. 1. 18. ſeed, bewraying it ſelfe: Saint *Peter* ſpeakes of ſome ſinnes, derived by tradition from the fathers to their children; among which this is one, (none of the pretious legacies) as Iericho was built, ſo is adultery plagued, both in the eldeſt and youngeſt, it goeth through the race, till it have waſted all, and made an utter conſumption. Some notorious monſter in this

this kind, being as he, who puts a burning torch into a ſtacke of ſtraw, ſo violently burning that there is no quenching of it.

Thirdly God accurſeth this ſinne with beggery, and rags, waſtings of ſtate, open, or ſecret: no man can tell how, ſave that ſo it is, and by this privy plague, God hath diſcovered many wretches, in the eies of them, that elſe never ſhould have ſuſpected ſuch. One of them upon his death confeſſed both of this and of other evills, I have ſpent many thouſand pounds to damne my ſoule. Alas poore ſoule, it need not have coſt thee a penny, ſave that the divell loves to have his bored ſlaves outvie Gods ſervants, and (as one ſaith) doe more for him that will ſhed their blood, then Chriſts ſervants will doe for him that ſhed his blood for them: When no caule, I ſay, hath appeared of ſuch a mans waſting, but yet waſted he is, parſonage added to parſonage, great portion in mariage to former inheritance, great befallings of legacies by this meanes, and that yet none will ſerve the turne, but a canker fretting out the marrow of all; no thriving in eſtate; what doth it argue? but that moth that eates out the foyſon of all, and that fire that melteth all, as fat before the Sunne! The ſluggard and adulterer being commonly joined in one, pertake of one plague of penury. Goe over townes and countries, tell the choice buildings, lands and inheritances of them, and aske whoſe theſe were, all will tell you ſuch a name, ſuch an houſe enjoy'd them; but now all is gone and embezzeled away, not one acre remaining of foure or five thouſand pound lands by the yeere! And how? Oh the fire of luſt and burning concupiſcence hath waſted all, and driven them out of their dwellings, as dogges or ſwine, ſo that all who come by may ſay, drunkenneſſe, riot, whoring, idleneſſe, or malitious perſecution of the Church of God, have beene the meanes to roote out the moſt families of this greatneſſe and wealth: Truely methinkes when I paſſe by them they are as Theaters of vengeance, and judgement of God againſt adulterers and fornicators. *Marke* 3. Beggery.

Fourthly, the judgement of God appeares in the ſnaring of

Marke 4. Concreme of uncleannesse.

of the sinner by this sinne. As is the whore, so is the adulterer: shee is a deep ditch to devoure, and he is a vast gulfe of lust and concupiscence. He is so drowned in his owne perdition, and cannot get out: snarled as a bird, so that the more she struggles, the worse shee is hampered, would unwind her selfe, but cannot. Oh! then what a judgement is this, neither to be able to be chast, nor endure to be unchast? As the Poet said of the Paramour to his harlot, neither can I live with thee, nor without thee! So of this lust: I cannot endure it, it is so dogging, so unsatiable, that it wastes my marrow in my bones, and causeth a perishing daily without death: its a tyrant to me, forcing me to serve it, beyond my strength: And yet I cannot be without it neither, it hath so prevailed against me by the false sweet and cursed habit of it, that I cannot want it. One in this kind was so addicted to it, that even when he was spent to the very pith, yet had appointed his harlot to meet him, when death approached: and could not beleeve he should die, till want of breath intercepted his thoughts and trade. The soule in this plight sinkes deeper and deeper, one harlot makes way for another; some one insatiable stallion in this kind having three foure, yea seven harlots to exhaust him. As he said merrily, so I here, such need no gout, dropsie, ague or consumption to bring them to their end, they have provided a speedier course. There is no end of sinning, and he must needs go whom the divell drives.

Marke 5. Its the Divels nest egg.

Fifthly, its the divels nestegge, and causes many sinnes to be laid, one to, and upon another. Looke upon the wofull cheine of *Davids* lust, how did one follow another, the act urged the concealment; the eagernesse thereof provoked a suborning of *Vryah*: that brought on the making of him drunk, when that will not serve turne then the innocent must be murther'd: any one of these odious in a wretch, how odious then are all in a Saint? How many secret murthers of infants have beene caused by Popish Votaries, let the vaults, privies, fishponds, belonging to their lawlesse houses testifie; nay their owne Pope *Gregory*, who tooke an order

2 Sam. 11. &c.

with

with them upon the obſervation of ſuch villany! Oh the lies, ſhifts, perjuries, purgings by forſworne men, bribes given and taken, policies and tricks to cover, defend and make off ſuch abominations! So it muſt bee. I wonder that a man ſhould be ſo debauched as to be a whoremonger, but being one, I wonder not, that he is, as ſuch a one muſt bee: for can a bowle rolling downe the hill, ſtop her owne courſe, no more can hee who is in the power of his luſt, doe as hee would, but as the force of ill cuſtome, and the prevailing ſweetneſſe of his luſt neceſſitates him unto. No ſin goeth alone, but to be ſure uncleaneſſe cannot avoid many to accompany it. Once over the ſhoes in this puddle, rarely will Satan leave off, till he have by degrees got thee over head and eares.

Sixthly, what wofull conſequences follow this ſin? As *Salomon* of the drunkard, whence are red eies? To whom are woundes, blacke and blue cheeks? So ſay I here, To whom are quarrels, Broyles, blood ſhed, Duells betweene Corrivalls of Harlots, with a raging heart never at peace? To whom? To thoſe whom the fury of harlots diſcontent hath incenſed: what will not ſuch doe to gratify their Miſtreſſe? Nay where doe *Robberies* by the high waies, and murthers and burghlaries begin? Surely in the love of harlots, as much as in any other roote: It muſt be ſo, love will not be maintaind with nothing, this ſin is and muſt be deſperately waſtfull: The old ſpeech is, *Venus* muſt be nouriſht with *Ceres* and *Bacchus*: infinite is the luxury and *Riot* of ſuch, no end of expences in each kind: and as the grave, ſo the harlot inſatiably cries, give, give, elſe ſhe thinks her ſelf ſcorned, and ſcornes her banquerupt lover. Now, then what doth ſatan drive them to? To all violent, hideous waies, rather then want oile for this Lampe? An harlot muſt be fed with the rapine of all ſorts, and when ſhe is rich upon the price of the ſoule of a man, ſhee is beſt content. How many come to untimely, ſhamefull ends this way (eſpecially of thoſe Gentlemen theeves as wee call them) by the juſt intercepting hand of Gods inſtrument, the Magiſtrate? So that many have ſaid with him, finding God to purſue them, juſt oh Lord are thy

Marke 6. Conſequents of miſchiefe upon it.

judgements! Many have been executed for crimes, which they never committed; but yet confeſſed, that God hath plagued them for ſuch as man knowes not, ſuch as the law cannot take hold of: ſecret Sodomy, Adultery, or other uncleanneſſe, which I never looked to have diſcovered. I did under a falſe title and crime, but not without due and juſt deſert: man hath done me wrong, but God hath done me right: Oh what a juſt hand of God is here? Vengeance will not ſuffer them to live.

Marke 7. The body.

Seventhly, the body of the uncleane is judged: ſeldome is it free from diſeaſes and diſtempers. Whence are ſuch maladies, as poyſon wife, child, and each one that drinke in their cup? Who but God plagued that Army of the French with that loathſome diſeaſe, never before heard of? Whence are inflamed, ſwolne, ſpotted faces, puft fleſh, ſtinking breath, diſguiſed body, putrefaction of the blood, rottennes of the carcaſſe, unſound health, ſpeedy age, infinite infirmities? Whence is that outcry which *Salomon* ſpeaks of, when thy liver is darted through with an arrow, when thy ſtrength is given to the cruell, and thou mourne when thy fleſh and body are conſum'd, then ſhalt thou crie out, how have I hated inſtruction? Oh foole, and beaſt that I am, how am I led to the ſhambles as an oxe, and how to the ſtocks, like a fot? When all thy honour is laid in the duſt, thy friends are aſhamed of thee, thy conſcience flies in thy face, and thy harlot hath forſaken thee, and all is gone, then maiſt thou ſay, God is departed from me alſo, and leaves me hardned, and woe be to him that is alone! And yet all which I have ſaid, is but as the Adulterers priſon and cheine, the cheefe Barre of judgement which hee muſt take ſentence at, are, death and the laſt day: then will God judge whoremongers indeed, then he will be a ſwift witneſſe to purpoſe, all his delayings and reprivalls of Adulterers, ſhall be recompenced with ſweetneſſe in kind: then ſhall flames revenge flames, and one fire puniſh another, and there ſhall bee an eternall heate of wrath, for the ſhort and ſweet pleaſures of luſt: For, without ſhall be Sorcerers, Murtherers, Dogs, Idolateors, Theeves, Lyars, and Adulterers; this is the ſecond death.

Prov. 5.10.11.

This

This death, shall bee the reward of this sinne, and this is the last judgement from which no escape, no appeale shall bee admitted. And this bee sayd for Answer to the Question.

Its now time to hasten to use. And first let this be terror to all such, as thwart and contradict God in his course; doth God all he can to terrifie Adulterers, and to make this sinne odious? Woe be to them then that make an honorable thing of it; I shall not need to seeke out as farre as Spaine, Italy, France to find out matter hereof, such as make bastardy a title of honor, covering it with greatnesse, so that a terme of dishonour with God, is with them a name of renowne; woe be to them, who honour that which God abhorres! To these adde the Papists (toucht before) who honour whores and concubines farre above lawfull wives in the Clergie, setting up open stewes, out of the which the Pope draweth an exceeding yearely tribute, (for you must note, hee is not so holy, but he will take the price of an whore into his treasury, and favor it well) justifying the lawfulnesse of such practices and tollerations of harlots, to the end forsooth, that the chastity of Matrons may bee preserved! Are not these wise Proctors thinke wee for God and for his seventh Commandment? To make the plaister of the rankest poison? But who wonders that the great mother of spirituall whordomes, that old Bawd *Circe* who hath poysoned all the world with her double cup of doctrine and practise, should so tenderly nurse up the stewes? Oh you harlots children, and seedplots of bastards, are you so carefull of Matrons? and the safegard of their chastity! No, rather your Banner and Buckler is for whores, then Matrons! You care as much for your chastity, as *Iudas* did for the poore! whose successors you are, whiles for the filling of your bagges, you suffer any villany, and live upon the sinnes of the people.

Vse. 1. Terror to the unclean.

Once a young sparke sonne to an Emperour told his father, he wondred at him, that he would be so base as to exact tribute of the City for Vrine! But he took a peece of that golden tribute, and put it to his nose, bidding him smell to it. Which he doing, he askt him, how it smelt? he answering,

well for ought hee felt, yet (ſaith he) it comes from the City urine. A baſe ſpeech for a man of ſo incomparable worth! But this tributemonger of ſoules is ten times worſe; for hell fire and all, do ſmell ſweet in his noſtrills, the ſmell of gaine from any thing favors well to him; ſo he have it. To theſe adde ſuch as ſlight this ſinne, calling it but a trick of youth: ſuch as blanch and colour theſe ſinnes of all ſorts, not to be named: never ſo rife in all eſtates, as now in this debauch't age! Such as play the bawdes to their owne children, their owne wives, ſuch as make a ſport of it, and lay their baſtards in their owne wives boſomes, forcing them to nurſe them, or elſe turning them out of doores? Caſting darts and mortall things, and asking, am not I in ſport? Such as make a trade of this ſin, ſerving the turnes of their commanders, as that hangby *Hiram* the Adullamite did the turne of *Juda*: Do theſe, or ſuch as theſe (for they are infinite) beleeve theſe terrors of God? Or do they take notice, that God will have this ſin made odious and terrible, to gaſter all from it? Oh wofull Rebells, and Traitors to the edicts of Chriſt, beware, leſt God come upon you, and tear you in peeces, and there be none to deliver you! for ſo impudent a forehead of braſſe, and daring to reſiſt him in his own way!! If he aggravate, dare you alleniate? ſurely he ſhall adde unto you all the plagues of his Book, and diminiſh your names from that other of life!

Pro. 26. 19.

Secondly, if God ſo ſtrive to make this ſinne odious, conſider in the feare of God, both upon what ground, and to what end he doth ſo. Surely it is not for nothing, that hee doth ſo. The ground is, that it oppoſeth his ordinance; the end to prevent ſinne. For the former, beware of defiling any ordinance of God! That which he hath put honor upon, put not you contempt upon! Marriage is honorable, and the bed undefiled by an ordinance. Its like the decree of Medes and Perſians, which alters not. Take not you away the honour therof, either by wilful abandoning of Marriage to live in luſt unbridled; or defiling marriage, to cover your filthineſſe! (it was not made to ſuch an end) God will bee ſurely avenged upon all ſuch! Its the practice of Satan, and Antichriſt his eldeſt ſonne, to be Gods oppoſite to thwart an ordinance.

Vſe 2. Admonition to all uncleanes.

Branch 1. Deface not Gods way.

What

What is ſo holy an ordinance, as the miniſtry of the word, the vſe of Sacraments, the uſe of the Keies? And, what doth hee more purpoſely contradict? How baſely ſpeakes all this rabble from top to toe, of a Miniſter? of preaching? of our Sacraments? our Communion table! they jeere all, and oppoſe their Prieſthood, Maſſe, Sacrifice, and Altar! What ſo ſacred a civill ordinance, as Magiſtracy? They abhorre it, tread under feet all kinds, that croſſe their owne Government: curſing, deſtroying, excommunicating, and murthering them at pleaſure, if they can come by them! What ſo pure an ordinance as marriage? But what uncleanneſſe is there, which they preferre not before it? Beware you rebels! you fight againſt God, one that is ſtronger then you! hearten not one another againſt this Ark, that is come into your Camp! leſt hee plague you, and make it too hot and too heavie for your keeping! Call not thoſe things common, and carnall, which he hath called pure; honour that which God hath ſtamped: diſcerne the ſolemnes, the ſacredneſſe of it; defile not mine ordinance, leſt I make you your Sacriledge!

Secondly, the end is, to ſtop and prevent the ſinne it ſelfe: Beware then of all riot and exceſſe this way: you who formerly during your diſſolute youth, have defiled your bodies, or ſince marriage have adventured to doe ſo: look backe and bethinke you, what you have done! Tremble to think, that you dared to preſume to ſinne in that kind, which God hath gaſtred you from. Should *Adam* have ventured to breake into the garden againe, upon the ſhaken ſword of a Cherubi..? But loe, the ſhaken ſword of a greater then Cherubins are, is heere! How juſt were it, that God had ſtruck you dead in the act? Still to ſtrip you of all at once, and bring you into the pit of deſpaire! To accurſe your poſterity, and to tranſmit your ſin, through your race, to make you a byword as *Jeroboam*! oh wonder that ever you got out of this pit (if yet you be) and take heed leſt he who delights to ſee doggs and ſwine turn to their mire and vomit, pull you not into this ditch againe! Taxe not God for his ſevere and hard ſentence againſt ſuch uncleane wretches, whoſe bodies have rotted in priſon, perſons beene ruin'd with penury, ſoules

Branch 2. To prevent the ſinne.

periſht in impenitency! It were juſt with God, your owne ſhould have ſuffered no leſſe! for ſuch as deſpiſe his therrors, goe on ſtill as the forlorne ranke in the mouth of the Canon, wrath hath alway ſwept them away! as a man who is angry will ſmite him that is next, ſo hath he ſmitten ſome in their ſoules, in their names, bodies, eſtates, poſterity, to ſlaite others. Elſe had hee beene unjuſt. Now then take warning: God aimes at the preventing of ſinne: If you by theſe examples repent not, your ſelves ſhall goe in the drove, and bee made examples, that others may repent by yours.

Concluſion of it.

And to conclude, to both ſorts, I ſay, knowing the terror of the Lord, deſiſt from your uncleane courſe! who ſhall ſtand when God ſhall come in perſon to judge? Its ſaid that when *Jehu* ſent to the Princes of Samaria, Tutors of *Ahabs* Children, to ſet up one of their Maſters Children and fight for him, they trembled, and ſaid, two Kings could not ſtand before him, and can we? Therefore they choſe to cut off the heads of them, and ſend them in to him, rather then to try it out! I tell thee, though the ſonne of *Nimſhi* were a furious marcher, the ſonne of God is more! Not two, or ten, but ten thouſand Kings could never ſtand before his revenge: Hell is prepared for Kings, if uncleane and adulterous? Stand not out, cut off the heads of theſe luſts, and thereby make way for pardon and attonement to thy ſelfe, if yet ever this wofull ſpot, and crocke of ſpirit may bee waſht out, (for there is but one thing, even the blood of this Judge which can cleanſe it) and forgiven. Thinke not by peaking out of Gods ſight for a while, to wind out, and bee forgotten! So did *Baalam*, that Bawd of Peor, who curs'd Iſrael more by this Stumbling-block, then otherwiſe! Oh! he went to his place, and lurkt in his neſt, till the Lord in perſon came upon Midian, and then both the five Kings of it, and all theſe entiſing fornicatreſſes, and then *Baalam* himſelfe was dragged out of his hole to execution! verifying his owne Prophecie, who ſhall ſtand, when God doth theſe things! will an innocent Lambe tremble before a Lion, and ſhall not guilty Adulterers, when God ſits upon them? Shall

2. King. 10. 3. 4. 5.

Rev. 2. 14.

this

this be the fruit of Gods ſearing of men, that with the new built houſe, they ſettle the more upon the frame when the wind moſt ſhakes them? To runne to ſinne, to ſnort in it with ſo much the more impudency, ſecurely? What is this ſave to mocke God, and play the Giants againſt heaven? To dare him with a Babell, and try whether hee can confound us! As thoſe Philiſtians cried, now play the men, kill both Iſrael, and the God of Iſrael, if you can! Be not ſo mad! Time will make you thinke God is like your ſelves! and he will neither doe good nor evill! Becauſe judgement is deferred, your hearts are ſet in you to play the whores and villaines ſtill: But your damnation ſleepes not! he ſhall come upon you, and ſet your diſordered waies in order before you, and bring (as *Salomon* did *Shemeis*) all your pranks, old and newe at one view into your eies, and then ſhall it not bee poſſible for your ſhoulders, your conſciences to ſtand under your loade, nor endure thoſe terrors that ſhall ſting you, as the handſels of hell which is ready to devoure you! 2 Sam. 10. 12

Laſtly, let us all learne to be of Gods mind; and ſo convince our hearts of the judgements of God, againſt uncleanneſſe; as not to dare to think of committing it. I have ſeene many wretches, and one the other day, whom ſlaited in his conſcience by the feare of ſuddaine death, unloading his guilty ſpirit into the boſome of Gods Miniſter, even his filthy haunts with many cloſe queanes, unſuſpected: and under this he lay as long as the dint laſted: but having found no further favour with God, relapſed to his old courſe, as a cony though taken in her hole, yet if let goe, hath no ſhift but to runne to her old burrow and harbour! If Chriſt be not the cover from the ſtorme and raine, ſinne muſt needes be; and although it be but a ſorry one, which will one day wet to the skin, yet it muſt ſerve the whilſt. Subdue therefore thy ſoule with theſe terrors: as Chriſt ſaith, let them ſinke deeply into thine heart! It is thy ſelfe, it ſerves to keepe thee from the pathes of death. As our Saviour then when he bids watch: tell us he ſaith it to the Diſciples, and to all: ſo, I wiſh that this watchword might reach to all, none *Vſe.* 3. Inſtruction to be ſubdued by the terrors of God. Mark 13. 37.

Forward professors beware of this snare.

none excepted, even forward professors themselves. I much feare, this sin is rife among many even of such: for profession cannot alone quit us of secret profanenes. So neer is the flesh, so sly is Satan, so copious is a false heart of evasions, that no sort of people is free. There want not fearful examples at this day of each degree of men and women. I need not silence that which all tongues jangle, & the ears of the good might tingle withal: what debauched varlets there are of late brought forth from among thē, who have crept in amongst the zealous servants of Christ, and taken upon them to be the forwardest. To conceale, is now too late, too late to say, tell it not Gath: for its all over the places about their dwelling. One being reprooved for attempting the maides (who came to his house) to folly: answered, though I may not covet my neighbors maid, yet for his owne maides, or those that offred themselves, he thought he might. Its time now (my brethren of of all sorts) to cease striving, to hold oile in your palme; its rather time to apply corrasives. The best way now, is in taking notice of these, to say, they were among us: they were not of us, if they had, they would not so fouly have gone out of us. And yet (were it not that I feare doing hurt) I would adde, that I must not nor dare finally to censure every owne as lost, who is guilty of this sin: but I know, ten to one of these, are hypocrites, though for causes, God may leave some odde person, whose repentance he purposes to make as eminent, as ever his sinne was: and moreover, to use this sinne in others, as a forcible occasion to convert them from all sinne. But of this after. Of the hypocrites I say, let him that is filthy, be filthy still; of the other, the Lord give them grace, with *Achan* in the midst of their reproach, to give glory to God: wofull creatures the whiles weltering in their misery from whom the unclean spirit seemed to bee cast out, and they to have escaped the pollution of the world through lust: but through their loosenesse, the divell hath returned into their hearts, and brought seven spirits with him, worse then the former: so that if that stronger man throw not out this strong, the end of such will proove worse then the beginning.

Consider

Conſider all ſuch, profeſſion cannot diſpence with you! rather it ſhall make your ſinne treble, and heate hell ſeven times hotter! If wee never found any other effect of the ſinnes of our ignorance, ſave ſhame and death: what are wee like to finde for ſinnes againſt knowledge! Truly men are ſtrangely impudent and hardned in theſe daies! this makes me inſiſt as I doe! Feare not him, who can deſtroy the body onely and not the ſoule; but him who can caſt both bodies and ſoules into hell, I ſay, feare him! Get we our ſpirits truely moulded into this terrour of God! Thoſe Corinthians pretended the liberty of the Goſpell, againſt the terror of the Law: But, how doth *Paul* anſwer them? Surely by a fit inſtance of the Iſralites in the wilderneſſe, committing filthineſſe, at Peor. Are you better then they? had not they the word, the ordinances, the cloud, the manna, and rocke? but God was never the better pleaſed with them, for that! Their carcaſſes all fell, and were made dung in the wilderneſſe. Therefore deceive not your ſelves; Be not you fornicators as they! and were deſtroyed of the deſtroyer; Their Angell of preſence, turn'd their deſtroyer, for their uncleanneſſe. If this bee all the priviledge of your bare profeſſion, let whoſe will venture, but venture not yee! well (may ſome ſay) wee would faine bee of Gods minde, but our hearts are ſo giddy and ſlight in this point, that wee cannot get them to bee ſeriouſly awed by Gods judgements: I anſwer, I ſhall referre it to the Exhortation following in the next Chapter: in the meane time, conſider what hath beene ſaid in this.

Profeſſion cannot diſpence with this ſinne.

1 Cor. 10.10.

CAP.

Chap. XVII.

And laſt; Conteyning the uſe of Exhortation, with Counſells and Motives to preſerve Chaſtity, and avoid uncleanneſſe.

Vſe. 4. Exhortation.

I Finiſh the whole uſe of the point with Exhortation; to this effect, that all who truely tremble at this judgement of God againſt Adulterers and fornicators, doe preſerve their veſſells with as much holineſſe and honour as is poſſible. To all ſuch (as in the end of this point I ſhall touch) belongs conſolation: but let it lie by a while, untill thou be able to apply it to thy ſelfe by the experience of what I ſhall now ſay. Wherefore, I exhort all ſuch be chaſte, and pure in body and ſpirit, paſſing the whole time of their converſation here in holy prevention and caution againſt uncleanneſſe. A ſollemne duty, to bring a cleane body to the marriage bedde: to maintaine it ſo, and bring it ſo to the grave! But how (will ſome ſay) may this be effected? I anſwer, by obſerving three counſells: and firſt, to Abhorre ſomewhat. Secondly to meditate upon ſomewhat. Thirdly by practiſing. Touching the firſt, Abhorre ſomwhat within, and ſomewhat without. In the proſecution of which three, if I ſhall haply trench upon any thing before touched, through the neerneſſe of the argument, let the reader conſider, that when I wrote that before upon the point of chaſtity, I intended not the handling of this latter part of the verſe: but I hope, I ſhall avoid any purpoſed repeatings of ought, which the neceſſity of the order doth not inforce upon me, for the avoiding of any interruption. For the firſt of Abhorring: Firſt with *David*, Abhorre thy ſelfe, that inward originall corruption of nature, the foment of this flame: he beginnes at the right end of the ſtaffe, with that poiſon, wherewith his mother had warmed him in her wombe. Abhorring of ſome outward acts or penalties of this ſinne, may goe without any loathing of

Counells three.

First Counſel. Abhorring ſomewhat

of the fountaine. Had it not beene (ſaith *David*) for my naturall ſtaine, I had never committed ſuch an actuall abomination as this. Alas! as the feelde of a poore man vaniſhes in the Mappe of a whole towne, ſo doth this evill of concupiſcence vaniſh in moſt mens eie, when they take a ſurvey of ſinne; whereas this inward is the body: and that which we ſe breaking out, is but a member, as it might be here a toe, there a finger of defiled old *Adam*. Till then the mother bee abhorred, the daughter will never be renounced. Put caſe, thou couldeſt bitterly inveigh, yea incenſe thine heart, againſt ſome actuall filthineſie, yet, till this inward dunghill bee raked, which is able to ſteame forth into an hundered Adulterers, yea ſinnes without number; I ſay till this furnace kindled by hell, as ready to defile thee againe (when thou haſt ſeemed to waſh out many ſtains as they appeare) with ten fold more wickedneſſe; looke for no redreſſe of thy diſeaſe. Its a running ſoare, an iſſue of uncleanneſſe, and muſt firſt bee dreined, eare the paſſages drie up: The ſeely man who ſaw the ſtreame of the River run very ſwift, ſat him downe upon the banke and ſlept, thinking by that time all would bee run out, and he might go over dry ſhod! Poore ſoule! for that river ran ſtill, ever did, and ever will. So is it here: till God dry up, or turne the current, it can be no otherwiſe. The due ſight of this thy bent of heart, thy frame of ſpirit, alway inclining one way, never to Purity, firſt tiring thee as a traveller, wurry thee as a dog, purſue thee at heeles, as the Avenger of blood did the Man ſlayer; is one of the beſt waies to quit thee of this miſcheefe. Get an inward abhorring of thy ſelfe, ſee what an huge heap of filth lies there; marke how its like the doore rolling the ſame way on his hinges; and this wearifome ſight may (perhaps) drinke up thy ſpirit, and caſheire all thy dawbings, colours, and excuſes. I ſay, This may raſe thy forte it ſelfe, and ſhake it from the foundations, and then the out works will ſoone yeelde and fall to the ground. Looke upon this ſin in that Glaſſe with that eye, which *Paul* looked in, when he beheld luſt forbidden: and, (if any thing) this ſhall ſwallow thy ſhip wholly up in the quickſands of ſelfe-abhorring.

I. Thyne owne ſelfe.

Say to thy ſoule thus, were I waſht with nitre, yea ſcoured with ſope, yet the clothes I weare will defile mee as faſt: Alas! I get nothing by all my outward abhorrings, luſt will not bee ſcared away with Holy-water. I have a Boſome Orator within, which will draw mee to luſt, twenty times, one after another, and pull mee faſter to filth, then all my owne, or others diſſwaſives can withdraw mee from it: Lord then, draine this flood and overflow! teach mee to abhorre my ſelfe in duſt and aſhes, if ever I get victory over my actuall corruptions!

2. Things to be abhorred, Thoughts of Contemplative uncleannes.

Secondly, abhorre thy inward Actuall thoughts, of contemplative uncleannes. Workmen proceeds according to an Idæa and platforme in his mind, ſet before him, in all his projects and attempts: ſo doth the Adulterer. The heart (ſayth our Savior,) is the Adulterer, all the miſchiefe is hatcht there. What contemplations of villany, doth the forlorne ſtie of Thoughts nouriſh in many? What uncleane man or woman is there, whoſe thoughts do not plod and contrive their meetings, the places, the tyme, manner, and circumſtances? What a Thoroughfare of ſuch ſcurfe, is that defiled ſpirit of theirs, which they carry about them? Once, a learned man was called a walking library: But of theſe, it may be ſayd, They are a walking Stewes. Its as eaſie to pull their hearts out of their bellies, as to alter and turne the courſe of theſe ſuggeſtions: the Devill beeing the Preſenter, and the fancie the Receiver. Mortify then and nip theſe thoughts; which have the whole man at command: Senſes do not ſo much hurt to thoughts, as thoughts to them and to the bodily performance. The loathing of baſe, vaine, wanton, and capering thoughts, in this kind, were halfe the cure. Theſe vapouring up from the heart to the brayne, do ſo poſſeſſe and beleaguer it that the affections are fired, and on thornes, till they come to practiſe. Now, when the fewell is gone, or leſſened, the fire muſt ceaſe: let originall corruption be once abhorred truly, and this will follow. Thinke that God ſpeaks to thee in St. *Iames* his phraſe, cleanſe your thoughts ye ſinners, and purge your hearts, ye wantonly minded! Howlong ſhall your uncleane thoughts abyde with and within you?

James 4.8.

Know

Know you not that Imaginations are the first moover of the whole frame of corrupt Nature? If they moove, must not all inferiour ones dance after their Pipe? And tell mee, when Satan fires the whole man, whither doth he inject first his fireballes? Is it not into the thoughts? If he would tempt, accuse, terrifie, how goes he to worke but by raysing up a commotion in the thoughts? And in what part is hell fire kindled in the damned? Is it not first in the thoughts? Keep then thy thoughts with all diligence! Forestall Satan and uncleannes by good thoughts, chast, pure, contrary thoughts; let the Chambers of the thoughts be prepossessed with these guests: & they will sparre the doore from such encroachers. Especially if the pure spirit bee the usherer of them in, by the word.

3. Things to be abhorred, Colors and Excuses of it.

Thirdly, abhorre all those cursed colors, and mufflers of this sin: which the fertile heart, can devise abundantly, to alleniate and lessen this sin! The Heart is the forge of all these tricks, and evasions. If the Lord have called this sin so terrible; let it bee enough to thee; abhorre the Divells figleaves; & behold the filth of this skirte with detestation. Blaunch it not over with thy Nature, (that worst of all) the propension of thy constitution, the strength of allurements, the difficulty of preserving thy selfe, the Generality of the sin, the slighty opinion of the Multitude. Abhorre these cordially, or else the sin abides still, under dispensation and connivence. Then fourthly, as touching other inward fomenters of lust, (of which I breefly speake because I have prevented my selfe in the point of Chastity before) Abhorre thy covers and shelters, hope of impunity, hiding thine uncleannes under the shrowd of a married whore, or of thy wicked friends and Abettors; such as the Devill will rayse up to sticke to thee, or any such as for a base bribe, will ayde thee, and keepe thee from open shame; Such impunity being forecast in the minde is an hardner of the Adulterer in his sin: Abhorre a luskish lasy heart, that delights in ease and ydlenes, loath softnesse, effeminatenes and impurity of spirit, (a throughfare for lust) Also unarmednesse of the Soule, lying open and exposed to occasion, empty, swept and

4. All inward fomenters.

garniſht, fit for the next Devill that comes: Abhorre raſhnes and unſtayednesſe, which will on the ſuddeine betray thee, to the occaſions of luſt. Renounce all ſelfconfidence, and ventrouſnes upon thy ſtength, as rather ſcorning to be ſnared, then humbly fearing ſnares, (for Alas! poore worme, who art thou, if left to thy ſelfe?) Know this, that luſt will give ſmall warning, it comes as a torrent; as the neceſſity of an armed man: There is the ſame mettal in thee, which is in others; and they are ſooneſt ſnared, who feare leaſt.

Beware of ſelflove, which gives it ſelfe Allowance of the largeſt ſiſe, as loth to deny it ſelfe nothing which it covets, and counting nothing too pretious, no liberty or delight too deare for it ſelfe; Abandon inconſtancy and giddines of ſpirit, which cannot ſtand its owne ground, nor reſt in one place, cleave to one taske. For the bent of ſpirit to one ſettled object, ſtudie, calling, or lawfull object, will divert the vaine minde from frothie fancies, and ideas of uncleane thoughts, companies, and allurements. A ſpirit whoſe banks runne full of employment, will hardly be unſettled: but holdes Satan at ſtaves end. Aske thy gadding, roaving heart, whither ſhe will, whence ſhee comes, and what is her buſines, (as watchmen do Roagues) Examine the ground and warrant of thy journeys, travailes, errands, and wandrings up and downe, forſaking thy ſtation, and family: Set thy kinfe to thy throate, if thou bee an Athenian, dayly luſting after new places, companies, pleaſures, meetings, and delight? And whatſoever ſavors of carnall and ſenſuall deſire, know it cannot, but threaten miſcheefe, and diſpoſſeſſe thee of thy watch: I ſpeake ſtill of ſuch, as in appearance have given their names to Chriſt, even theſe, (for I judge none, let every man judge himſelfe) have ſo farre taken liberties to themſelves, in the brink, that they have fallen into the water. One of them once much pleaſing himſelfe in admiring the features and beauties of women, and ſtroaking the cheekes of one with Wantonneſſe, was by his wiſer neighbour warned therof, ſaying, Theſe crimſon faces (ſo he cald them) will ſadly coſt you the ſetting on, one day: and ſo it fell out ſoone after; for ſuch an aſperſion was ſoone after caſt upon him, (whether

whether true from man, or juſt with God) as brought his hoary head to the grave with ſorrow. To teach all ſuch gnats to beware how neere they fly to the candle, leſt they bee burnt.

And thus much for inward abhorrings: As touching outward, I will repeat nothing before ſaid, in the chaſtity of Prevention; onely, whatſoever occaſion, threatens any affront to the fort of Chaſtity, and the preſerving of the whole man in integrity and honour, renounce it. And ſo much for the firſt of the foure heads of counſell againſt this ſinne of uncleanneſſe, to wit, Abhorring of ſomewhat, be ſpoken. 5. All outward temptations.

The ſecond counſell is, to meditate of ſomewhat. And whereof? Surely of ſuch things as might helpe to quaſh and quell luſt: and that partly concerning the ſinne it ſelfe, and partly the penalties thereof. And both theſe ſpecialls of Meditation, muſt be attended with two properties in generall. Firſt, that this meditation be wiſe, and ſecondly, that it bee deepe. Firſt I ſay, wiſe: for I would have this noted, that ſome things are of that nature, that ſome kind of muſing of them, is rather an incenſing of the heart unto the ſinne, then any checking thereof. As are all ſuch evills, as border upon the ſenſuall appetite, and concupiſcible faculty: of which ſort eſpecially is this ſinne of uncleanneſſe. Many complaine, that they muſe much, of the odiouſneſſe therof, that ſo they might abhorre it. But they finde it more and more to follow their hand; and to ſnare their ſpirit. And ſo the remedy proves much worſe then the diſeaſe. And it fares with ſuch, as it doth with two men at variance: who put their quarrels to comprimiſe: But when wiſe men ſhould ſet them at one, they fall on ripping up all circumſtances of unkindnes, offered each to other, that they part worſe enemies then they met, and ſo make the wound incurable. So here, men meditate of the ſenſuall and carnall occurrents of this ſinne, their baſe meetings, words, geſtures, unchaſte lookes and acts, under pretence of a purpoſe more fully to deteſt and abhorre them: But by this meane, the divel caſteth fire into the drie powder of their concupiſcence, and inflameth them to it the more. Second Counſell. Meditate of ſomewhat. 2. Properties of it. 1. It muſt be wiſe.

The

The reaſon is, becauſe the ſenſe and fleſhly familiarity of the thoughts, doe prevaile againſt the ſpirituall hatred thereof. So it fares in other temptations, of an hideous nature, as Atheiſticall thoughts againſt the Majeſty of God, or blaſphemous thoughts againſt the Scriptures, or the eſſence, and Attributes of God: the baſeneſſe whereof the more we plod upon, (eſpecially while Satans wild fire is in the ſpirit) the more we are ſnared therewith. Therefore in ſuch caſes as theſe, the practice of *Eliſha* to the ſervant of *Jehoram*, is to be followed: Wee muſt pray againſt the tenacity thereof, and force our ſelves to handle ſuch thoughts roughly at the doore; and in no ſort to give place to them: as knowing their Maſters feet is not farre behind them. Toſſe not thoughts off and on, about paſſages, which tickle the fancy, and wind in deeplier into it, then it can bee rid thereof, yea though they were moſt irkeſome to it: But take up the ſinne in the whole lumpe and bundle: muſe of the bitter roote whence it comes, as *David* did, in his Meditations: Incenſe thy ſoule againſt the body of corruption, whence it flowes, that wherein thy Mother conceived thee; and thence deſcend to the fruits of it, as, the wound which it leaves upon the conſcence, the wrath of God, which it pulls upon it ſelfe; the curſe of it, how it makes all the ſoile barren, blaſtes and waſtes the grace of God, or the leaſt ſhew of any: Keepe it thus at ſtaves end, but tamper not much with pitch, leſt we be defiled. Such unwiſe meditation is not water to quench, but oile to encreaſe the flame.

Pſal. 51.

2. Propertie. It muſt be deepe about the properties and penalties.

Secondly, let this meditation be deepe and ſolemne, both about the properties and the penalties of this ſinne. Touching the former, the firſt meditation about it is, how ſpirituall a wickedneſſe it is, eſpecially under the Goſpell. Its like *Abſaloms* inceſt commited ſhameleſſely in the ſight of the Sun; before all Iſrael. It doth not onely ſin againſt morall light of the naturall conſcience, but alſo againſt the grace of God; and the remedy offered therby. For the grace of God hath appeared to all, and teacheth them to denie all ungodlineſſe, and fleſhly luſts, and to live ſoberly, godly and purely in this preſent world. *Davids* adultery was a morall act;

1. Of the ſpirituallneſſe of this ſinne.

but

but yet inſeparable from ſpirituall wickedneſſe: for he reſiſted conſcience in point (not of morall light onely, as any heathen might doe) but of grace, and mercy from God, teaching him to abhorre it. Yea, this very thing was the thing that made the Lord ſo ſeverely puniſh it, both then and after; even becauſe hee fought againſt his ſpirituall light, embracing a luſt, and the ſweet of a baſe heart, with the loſſe of that ſweet mercy of God, which he had taſted: Yea, againſt that ſweet communion with God, which hee had formerly enjoyed: both which hee knew would bee waſted hereby, as alſo that hereby the ſpirit of God was diſpleaſed and vexed with this rebellion, and the effects thereof, and his conſcience gulled downe and defiled with ſenſuality and ſecurity, yea hardned by the deceitfulneſſe of ſinne: And hereby the enemies of God were cauſed to blaſpheme God, his worſhip and the generation of the righteous. For our better conceiving of this point (in my judgement the moſt weighty of all to gaſter a ſoule from ſuch Abomination) let us obſerve, how the holy Ghoſt hath deſcribed it. Read and ponder that Heb. 3. 12. where the Apoſtle in effect tells us, that this is the nature of all ſinne committed againſt the light, and it hath theſe degrees: as the words doe expreſſe. Take heed, leſt there be in any of you, an evill heart of unbeleefe, to depart from the living God, but exhort one another, leſt you be hardned by the deceitfulneſſe of ſinne. Marke: firſt there is an evill heart of averſneſſe from God, and enmity, or alienation from God, in each child of old *Adam*. Thus *David* confeſſeth himſelfe guiltie hereof, in committing Adultery. Secondly, this being unſubdued in the ſoule by the word, breaketh out into outward and morrall evills, as ill humors in the body, into ſoares and botches. So ſaith our Saviour, an evill man, out of the evill treaſure of his heart brings forth evill things; for out of the heart proceed all ſuch draffe: thats the neſt and forge of them all. Both theſe make the heart, an evill heart.

Steps of ſpirituall ſinne.
1. An evill heart.
2. Evill workes.

Thirdly, this evill heart and theſe evill workes, become evill workes of unbeleefe! That is, whereas God hath ordeined a bleſſed remedy of pardon and cleanſing of both, loe,

3. Unbeleefe.

the love of an evill heart to her evill workes will not ſuffer it to parte with them, but chuſeth rather to forſake mercy it ſelfe. They that embrace lying vanities, forſake their owne mercy. And our Savior plainly, This is the condemnation of the world, that light came into the world: But loved darknes rather then light, becauſe their workes were evill. Ieſus Chriſt receaved by faith, would have deſtroyd ſuch workes. But men loving them, and that darkenes which nouriſht them, more then light, they added drunkennes to thirſt, that is unbeleefe, to morral ſins. And ſo ſins which at the firſt were but dipped in the colour of Nature, beeing died in graine by contempt of light, became ſpirituall evills; conſiſting in a treacherous refuſall of grace, that it might nouzle it ſelfe in ſin more and more, which by embracing of grace, it might have beene rid of. So that this unbeleefe, defending it ſelfe, in the practiſe of darkneſſe, cauſeth the ſoule to be guilty of horrible villany againſt the grace of God, and that ſpirit of Chriſt, which offreth it ſelfe to purge and waſh it from ſin.

Iona. 2. 8.

Ioh. 3. 19.

4. Deluſion and defilement.

Fourthly, by this meanes there followes a Deluſion and Defilement of the ſoule: by the ſweetnes and deceitfullneſſe of ſin. That is, a Deſertion of the ſoule, wherby its left by the juſt hand of God, to the errour of her own way, & choyce: to bee as it deſired to bee: ſo, that it becomes of avoluntarily, a neceſſarily ſeduced heart, thinking evill to be good, feeding upon aſhes, as a perverted appetite will do upon coales, or chalke; it ſuffers conſcience to be blindfolded and baffled, and the accuſing power thereof, to become a defiled power; ſo that though it know ſin to be ſin, (as this of *Adultery*; yet beeing luld aſleepe upon *Dalilas* lap, it feeles no ſting, but dreames of eaſe, as *Samſon* and *David*, who differd not in this from *Balaam*, ſave onely in this that the ſpirit ſusteind and reſerved their judegmens, that they ſinned not upon the laſt practicall underſtanding, and choice of free will, but by prevention and temptation; But to their owne ſenſe, they had ſhaken off the ſpirit.

5. Hardines of heart.

Fifthly, from hence proceeds hardning of heart in the ſin, againſt the recourſe and checks of conſcience. Thus *David*, beeing

beeing once defiled and ſnared, ſo that he could go neither backward nor forward: he grew ſo hardned, that he reſolved upó al thoſe waies, wherby his ſin might be concealed, extenuated, defended, and that with odious Circumſtances; which what was it ſave (as much as in him lay) to put off the ſpirit of God, and to fulfill his luſt, providing that he might not be unſettled. And laſtly, (in ſome uncleane ones, although the Elect cannot goe ſo farre) hence proceeds a departing from the living God, a diſabling of the ſpirit from returning back to him again, through an heart which cannot mourne, relent &, repent: & ſo finally a powring foorth of the heart to all other ſin, without controll, or reſtreint; yea ſome go ſo farre herein, that they fight not only againſt the revealing light of the ſpirit but againſt the ſpirit it ſelfe, out of malice: And what wonder, if the reſtreyning power of the ſpirit be taken from ſuch as have deſpiſed the ſaving power of it? Now, to gather up all into one, how wofull an hazard doe all they run, as play the uncleane beaſts under the cleere light of the Goſpel? How do they lay the ſtumbling blocke of their owne iniquities before themſelves? For although I deny not a poſſibility of returning, ſo long as the ſpirit is greeved onely, except it be deſpited alſo, yet who knoweth how farre he may go in his deſcent, beeing not able to ſtop himſelfe? And as for the Elect, how many beare themſelves upon it, till they proove errant hypocrites? This Meditation therfore, let all ſuch ponder deeply, who are given to ſlight this ſin! what God may do for ignorant ones (as *Paul* ſpeakes) I ſay not (though we ſee but few of theſe repent.) But for them, that ſin wilfully after light, its far worſe.

6. Departing from the living God. 1. Tim. 1.

A ſecond object of meditation, againſt this ſin, is the Peculiarneſſe of it from other ſins. That of the Apoſtle is notable for this, fly fornication: why? All other ſins parte from the bodie, this abides in it: whats that? Other ſins of wrath, theft, ſwearing, the like, abide not in, but paſſe away from the inſtrument acting them; (I ſay not in guilt but in act of cleaving: But this of uncleanneſſe as it leaves no leſſe ſcarre in the Body then they, (rather more) ſo it leaves a far greater

2. Things to be meditated of, the peculiarneſſe of this ſin.

and more loathſome ſtayne in the body: cauſing it to bee a more yrkeſome dwelling for the ſpirit of God, to bee more loathſome to it ſelfe, and beares marke in the open ſight of others of it owne filthines. If God then have ſet ſuch a mark of this ſin upon the bodie, as upon no other: and now much more then when *Paul* ſpeakes; if other ſins (in compariſon) are without, but this within it: others by the body out of the body, this by et, and in it: that is, it is a more reall and bodily ſin, requiring more of a ſinner for the perfecting of it, then others, yea forfeiting a peece of the body, in the committing of it; how odious is it? Againe, if it bee a more fulſome vice, and hardlier waſht out (as before hath beene ſaid) If it ſhut God out of his Temple, yea, out of Poarch and all: I conclude, it behooves all, to beware leſt they conceive that a more ſlight ſin then others, which God hath branded with more peculiarneſſe then others. I do not here ſpeake of that loathſomneſſe which followes the act: of that before; But I ſay, The Lord loathes theſe leprous walles; what ſhould ſuch a one have to doe with Praier, Reading, Hearing, Sacraments, whoſe lips, eys, handes, whole fleſh is defiled with this ſin? Who ſees not the unſutableneſſe hereof? So that as the leper was wont to be ſhut out of company, to have his lips ſown up, ſcarſe ſuffred to breath, & to try out, unclean ſo here. This ſinner ſhuts out himſelf from God, in that he cannot approach to him with auy) member without loath ſomns. I ſpeak not this to exclud any Penitent from the free grace of God (though God who gives each penitent, grace, gives not each ſinner to be Penitent:) for *Rahab*, *Bathſheba*, *Tamar*, yea a worſe thē al *Mary Magdalene* found mercy, & forecoverd the honour of each member: but I ſpeak how odious the ſin is, in peculiar. Let it therefore bee a ſecond Meditation againſt it.

That other ſins are out of the body, but this is (as it were) within it.

3. Seperat s, from God.

Thirdly meditate of that wofull ſeperation which it maks inwardly, betwixt God and the ſoule, Few ſee this. But if union with God, be the roote of all other Previledges, and a reſtoring us to our integrity: what then is ſeperation from him, and cutting off from the fountain, ſave a curſe? Now, who ſo is one with an harlot is cut off from God: For how can a man bee at once a member of an harlot, and a member

of

of Christ? Know you not, that who so is one with Christ, is one spirit? And what is he then, who is one with an harlot? Can he, with and in the same spirit, be united to one and to other at the same time? Doth he not, what lieth in himselfe to disjoynt himselfe for ever from God, who is joined with an whore? Is it so easy to unlinke the chayne of uncleannes, and to be knit to God, who is once enchained in the band of this sin? Or, can there be communion and influence mainteyned with God, while fellowship continues with Harlots? Is pureneſſe and filthines, so easily reconciled. A spirit of holi.s, with a spirit of Adulterie? What communion betweene Christ and *Beliall*? Or, how can two walke together, except agred? If thē the spirit be sadded, & grieved, what joy can it have to walke with the soule? Where was *Davids* fellowship with God become, when he had defiled himself? with what a conscience (thinke wee) did he walke? What peace, joy, going in and out with God, had hee? Or, why doth he so crave for the spirit, and for washing, and renued grace, save that he felt them withdrawne from him? And, if the Spirit of Christ be gone, what is the Name of Christ and of Communion, worth? Perhaps many an Adulterer pleaseth himselfe in this, that he is not yet cast out from the church! But why is he not cast out? Is Gods judgment changed? Where then is that censure become, of which *Paul* speaks of, That ye being gathered together with my spirit in the Name of the Lord Iesus, deliver such an one, (an uncleane wretch) unto Satan, for the destruction of the flesh, that his soule may be saved, in the day of the Lord Iesus. Is not here solemne excommunication against uudcleannes urged? Neither let any cavill and say, This was in a case of high degree of this sin. For Gods nettes take all open sinners, in foule kindes, bee the degrees what they what else meaneth that speech, Withdraw your selves from every brother, who walketh inordinately? How? Except, by the censure, excommunicating him from Communion of Sacraments, and secret fellowship? Thus once it was: But the sin of man interverting the Censure, disanulles not the Ordinance, If such bee not cast out, the greater is the shame of

1. Cor. 5.

And from the Church by Excommunication either inflicted or deserved.

Neglecters, and the offender hath the greater wrong.

And ſay, that he bee not formally caſt out by Diſcipline: hath hee not really caſt out himſelfe by his Deſert? As he once ſayde of his Bookes, That they were publiſhed, and they were not, in effect: for none could underſtand, or be the better for them: ſo ſay I. They are in Communion, and they are not: locally, by intruſion, not ſpiritually, not by acceptation, ſo that (ſave for his pleaſing himſelfe ſinfully) he is never the better for it. For why? Doth not Conſcience within tell him, All who would thrive by the Ordinances, muſt caſt up their gorge? So ſaith *Peter*, Caſting out all ſuperfluity, as new borne babes, covet the ſincere milk of the word to grow by? And, are not all things uncleane to the uncleane? Doth not ſuch a mans ſpirit ſay to him, as God to *Elya*, what doſt thou here *Elia*? Why takeſt thou my word (pure as my ſelfe) into thy mouth, hating to be reformed? Miniſter into thy mouth, hearer into thine eares, beeing both in thy body and ſpirit polluted? Can wrath or doubting (as the ſame Apoſtle ſpeaks) hinder the lifting up of pure hands, and muſt not an uncleane conſcience much more? Can ſuch a ſwine, comming into the Aſſembly to Sermon, or Sacrament, thinke himſelfe to bee in his place? Doth he not tell himſelfe, a Stewes, an whores boſome are fitter for thee, then ſuch a place as Gods houſe? Now, if outward Communion (which yet many a ſinner will buy with his mony, or thruſt himſelfe into boldly) bee ſo unproper for him, what then is Communion with the Graces of God, with his Saints, with the Duties of both Tables? Hath ſuch an one any joy in his ſoule, peace with God, delight in his Service, exerciſe of graces, as ſeale, faythe, meeknes, compaſſion, patience? Or can he lay claime to an holy example? Are not theſe irkeſome objects to ſuch, more fit to teare them in peices to thinke themſelves cut off, then to comfort them! So then let this bee a meditation of great weight, to gaſter the ſoule from all uncleanneſſe, or to humble it beeing fallen, to conſider, what a Gulfe it ſets betweene the Lord, and the ſoule, ſo that one cannot come at the other. And, woe bee to him, that is alone! All ordinances, all duties, all graces, ſpeaking thus

The ſpirit of God Excommunicates him in the Court of his owne Conſcience.

thus to him, If God helpe not, how can I helpe thee, with the Barne, or the winepresse? Influence being wanting, presence gone, what can second comforts availe? Doe not all issue from union with the head? Doe not all Conduit-comforts rise and fall with the fountaine? Except then, thou carest not for God, for his spirit, or Christ, beware of uncleannesse. For that laies all Channels of the spirit dry, embarrens the soule of all heavenly savour: making it, as carelesse to have it, as it is empty of it. And these three may serve for a short discription of the nature of this sinne, and how wee may derive Arguments from thence, to deterre us from it. Now to the penalties.

Touching which, they are either spirituall, or outward. For the former, the Reader may partly gather what the spirituall burthen is, which God laies upon it, by that, which before I said of the nature of it: For, if it be so defiling, and hardning a sinne, and so seldome is found in the way of repentance, who should not be afraid of it? Who is so stupid, as, seeing a drove of Adulterers going towards the den of the Dragon (the Divell I meane) with their foresteps, and observing so few backsteps comming from thenceward, would thinke any other, save that there they were devoured? And, who would dare to hasard himself upon such a point, as whether he should come backe from that pit, from which its ten to one, if any at all returne? That heathen Philosopher *Xenocrates*, may teach us wisedome herein: who was a Stoick of most exact chastity and morallity: He, having read to his scholers deep Lectures of austerity, and abstinence from all pleasures; seeming to his Scholers to speak more then he had strength to performe: was attempted by them, what he was: they got an harlot of exquisit beauty, and laid her in his bed, to provoke him to folly. But he, according to his rules, abhorring the temptation, answered them, he would not buy repentance at so deere a rate: Surely, if he who had no more to lose, save his morrall conscience, and feared, lest the forfeit thereof, would prove so irrecoverable; what should we Christians say who have our soules to lose, what should it profit, to winne the world and lose them? or what shall bee given

Secondly he must meditate of the penalties of this sin.

I. Inward. A woful giddy drunkennes disabling the Sinner from repenting.

given in exchange of them? And, having no hope of recovering repentance any more, how should they tremble at so great a losse? In one word, this I say, that this sinne hath a wofull spirituall giddinesse and drunkennesse annexed unto it, disabling the sinner from laying it to heart, except strange mercie prevent him; so that as *Salomon* speakes, in comparing the two sexes, so may I say, in comparing these with other sinners, I have seene of them, one of a thousand to repent, but of this, scarse one of a thousand. Its the Lords course to give over these sinners to their haunt and custome. Its said of Queene *Tomyris*, that having overcome *Cambyses* a bloody Tyrant in battell, and surpris'd his person, she cut off his head, and sous'd in a barrell of blood, saying, satiate thy selfe, with that whereof thou hast beene alway so insatiable. So saith the Lord to the Adulterers, since fleshly pleasure hath beene that which thou hast alway so hunted after; fill thy selfe with it for ever. Split thy soule against the rocke and stone-wall of my seventh Command, at which thou hast so stumbled; let that grind thee in peeces. This curse of God, sealing up the heart of the Adulterer, gives him over, to his owne sinfull sweetnesse; so that, the surfet thereof, doth so wast, and embezell the spirit of such an one, that he walkes up and down staggering in the drunken pleasure of his uncleannesse: he is quite a sleepe as *Jona* under the hatches; If any of Gods Marriners (Ministers I meane) cry out, Arise thou Adulterer, call upon God, and pray, if possibly this tempest of wrath may bee prevented; Alas! hee is as that fellow upon the top of the mast, ready to topple into the Sea, and yet neither awakes, nor feares any danger.

A fearefull example of a debauched Adulterer, urged.

Once I knew (and still there bee some alive, who will beare me witnesse) a most odious Adulterer, of seventy yeare old, who having long consumed his strength with harlots, (as he in the Proverbs) wasted himselfe and all; at last being laid in a barne (good enough for him) for no man could endure the vermin and savour which came from his rotten body, was requested thus, *Potter* (so was his forename) call upon God: he replyed, with his ordinary oathes,

Pox

Pox and woundes, is this a time to pray? thus he ſpake at death: All his life long, the ſeaſon of Praier, and Repenting, was not come? And now at his death, lo, its gone! As he merrily ſayd of Marriage, either its not yet time, or paſt time! Oh! its juſt with God to bereave ſuch of all liſt to apprehend any ſound notion of their miſery! they are held off, from capableneſſe to mourne after God: and in a following deceipt of ſin, even to death. I heard once an Oxford man of worthy Memory in a Sermon relate of two ſtudents of eminent parts in that Vniverſity, who were ſunke in a brutiſh Cuſtome of Tobacco, and Sacke, and then, into a loathſome habite of uncleane Pleaſures, and in time, grew into ſuch a ſlaviſh Impotency of ſpirit in thoſe waies; that when Neceſſity urged them to returne to their Chambers, they could not there reſt, till they had pitcht a new meeting, and ſo another; till in time they grew ſo enfeebled and paſt all ſenſe of Sobriety, that with their pipes and Pots at their mouthes, they were faine to be had into their beddes, and ſo miſerably died. Alas no wonder! If drinke and riot alone can do it, how much more when luſt is added to it, as a threefold cord not eaſily broken? Both ſtreames meeting in one channel, to overflow the bankes? This is that Arrow of God ſhot through the liver of all ſuch uncleane ones; to be ſo enthralled to their luſt, that all ſap of the ſpirit is dried up, and a kingdome of uncleannes ſet up in their hearts and bodies, to carry them beyond all hope of repenting. Muſe of this ſeriouſly, if thou wouldeſt roote up the love of luſt and kindle a deadly fewd with it, never to be razed out. M. Bol.

Touching the outward Penalties, what ſhould I ſay? Or what can I adde to that I have already ſaid of Gods judgments againſt this ſin? Looke to the former doctrine. Onely I adde this Exhortation, Suffer not thy ſelfe (when thou readeſt the judgments of God, againſt the Name, body, perſon of an uncleane wretch) to paſſe away without Meditation, till they have wrought thy heart to a due abhorring therof: yet, leſt I might ſeeme to mention this point for nothing, let me adde one outward Penalty to all the former, and that is, That even Repentance it ſelfe is not able wholly to waſh off Meditation of the temporall penalties of uncleann. ſſe.

the ſtaine of this ſin, from the Committers of it. Such is the wounde that thoſe men give to the Name of God; his religion and truth do ſuffer ſo deadly by their meanes, that God in juſtice ſuffers them to expiate it by an outlaſting infamy. This was Gods threat to *David*, Thou haſt made the Enemies of God to blaſpheme, therfore, lo, the ſword ſhall never depart from thy houſe, nor reproach from thy name. That ſame text which ſhall moſt eternize thee for a man according to Gods heart: ſhall againe crocke thee, ſaying, Save in the matter of *Bathſheba*: Thats a back blow: yet juſt, for he thought his ſecret conveyance would cover all, but he ſaw not this; That the thing he had done, diſpleaſed the Lord: therfore he muſt feele it to his ſmart! His repenting God knew: but yet that muſt not ſerve to quit him of a worke of ſorrow, as before I noted. He that comitteth folly with a woman, is deſtitute of underſtanding: his blot ſhall never goe out. Courts of men, abſolve ſuch from all aſperſions, but when they are white and fayre in them, they are foule and blacke in Gods. No time, no concealment of witneſſes, no dwelling farre off, no oaths of purging, no bribes muſt ever looke to doe it, when as Repentance cannot do it. Who ſhould imagine a poſſibility of it, ſeeing what the name of *David*, *Lot*, *Salomon*, till this day, ſuffer for it! As a blur in faire cambrique, ſo is this alway caſt upon him as his ſhame. God doth not uſually upbrayde his people: But this he alway caſts him in teeth withall: yet this Caution I adde by the way, It is not lawfull hereby, to condemne whom God hath juſtified: but to cover it rather for our parts: But for caution to others, the Lord will rather make a Record of it, and hang it on the file, then it ſhalbe forgotten. And when we heare the uncharitable imputations of men, fret not at them, but ſay, God is in it, he will keep it on foot: he will checke the ſoule with it, and cauſe the guilty therof to poſſeſſe the ſin of their youth, as *Iob* did. If God ſhall conceale the ſhame of any, guilty of this ſin, let them prayſe him, and make an end of all in his privy Chamber of mercy and Repentance, that ſo his open judiciall proceeding in court may be ſtopped. Let this alſo adde ſome weight of terror, and divorce thee from this

this ſin: whip the ſlaves backe with this rod: But the ſon will be drawne by love. So much for this ſecond of Meditation.

The third and laſt is, to practiſe ſomewhat. And this is the mayne of all other helpes, to rid us of this miſcheefe. And it conſiſts of ſundry particulars. Touching all which, let the Reader underſtand, that they properly concerne ſuch as have beene actually defiled with uncleanneſſe in one kind or other. And theſe men, are either guilty of their Crime, during their eſtate of ignorance and unregeneracy; or elſe, ſuch as have revolted from that grace, which they have (either ſoundly, or ſeemingly) received. To both, I would give ſome adviſe; and firſt to the former. To that then, which hath beene abundantly ſpoken of the Terrors of God againſt this ſin, let this only be added, That all thoſe men, whoſe hearts God ſhall touch for it, doe lay them cloſe to their hearts, that as that pearking preſumptuous *Aſahel* was met with and pierced in the fifth rib by *Abners* ſpeare; ſo may theſe wild creatures be, in their ventrous provoking of God. Surelie, ſuch a giddy lightnes is in every uncleane heart: yea the religious: they cannot be ſolid, when as they would, (they are ſo drunken with this ſin) except the law, or elſe that old *Simeon* ſpeakes of, which muſt open and let out the thoughts of many hearts, do let out theſe wild and unbrideled affections. And, as that *Aſahel*, 2. *Sam.* 2. being once darted through, was tame enough, and ſtopt in his wantonnes; ſo let thy ſoule be earneſt with God to ſtep out of his ordinary way, to make an high fence and ſharpe hedge of Thornes, (which he doth but for few in this kind) yea to ſet an Angell before the doore of that harlot, ſhaking a ſword, that thou mayſt no more venture to returne. This will not bee, till a fire bee thruſt into thy ſoule, to feele the intolerable wrathe of God, upon all Whoremongers; which may ſo ſting thee, that, as a man ſcalt or burnt, hath ſmall joy or mirth, ſo the feeling of thy ſelfe in the ſuburbs of hell, may cauſe thee to feele ſmall liſt or edge, to thy former occupation! Hell (my freind) is no paynted fire on the wall, (ſuch as thou ſeeſt in Alehouſes to make drunkards merry) but is kindled with the breath of God, who hath vowed to bee a

Third Counſell, Preſcribing ſomewhat.

Whom this concernes eſpecially. *Viz.*

2. Sorts.

1. Such as are guilty of it onely.

1. *Branch.* Adulterers ought to humble themſelves for it.

Luc. 1.

terrible judge, and consuming fire to all defilers of themselves with whores or harlots, single, or married: yet, entreat him, that this terror of his, may not be extreeme and desperate, (as his was of whom I last spake) ending in violent laying of hands upon himselfe, and preventing of Repentance; but rather breake the force of lust, pull down thy jollity, that it may bee as sad an object to thee, as was the murthering of the Lord of life to *Peters* hearers, *Act.* 2. 37.

An abasement under the mighty hand of God.

And not onely so, but stoop and quaile under this terror of God; wee see, prisoners at the barre, doe not descant or quarrell with the Iudge; all their language is confession and supplication; for why? They know the Iudge hath them at advantage, their lives stand at his curtesie. Do thou likewise. Will God judge Adulterers? Stoop then at his barre; hee can save or destroy. Other Iudges admit appeale, themselves may, and must be judged: their judgements may bee questioned, disannulled, they sit but upon the breath and life of a man; Not so the Lord: hee is Iudge of the high Court, a Soveraigne, King, and Iudge. If hee once passe sentence, no revocation, it toucheth the life of thy precious soule! This should affright all uncleane persons! What suing and seeking is there, to the Iudges of spirituall Courts, if they threaten but the sheet? Oh! but heres a greater Iudge, that can damne thee in hell for ever! No bribes prevaile here: he is like that enemy of Babell, who should scorne all gifts, and bee above gold and silver. Submit therefore under his hand: confesse thy damnation is just: lie prostrate upon the earth, with thy mouth in the dust, and say, oh thou the Soveraigne God of the Creatures, enemie of all uncleane wretches, if thou send mee to hell, I have nothing to alleadge, if I perish, I may thanke my selfe, thou hast power to destroy! Tremble at this Soveraignty, doe not quarrell, nor shift, with him, there is nothing to be pleaded save meere favour, I can say nothing, why the sentence of death should not be pronounced against me.

Secondly, seeing all repentance stands not in a preparative,

tive, go on, be earneſt with God, to give thee a glimpſe of hope in the Lord Ieſus, who was made all ſinne, and this by name (not onely for *David*, but for the nature of man, and for thine) and hath ſatisfied the wrath of this Iudge, that he might ſay, deliver him, I have accepted a ranſome. The law of *Moſes* knew no ſuch attonement: ſtoning and ſtrangling was the end of it. As the Iudge tells ſome felons, that the law hath no mercy for them: their ſinnes exceed it, ſo here. But the Goſpell affords more grace: refuſeth to pardon no ſinne, no offence, which the ſoule can be humbled for: I grant this will not eaſily enter ſo debauch't a ſpirit, to dream of a poſſibility of ſuch a grace; For, when that conſcience which was ſo deeply benummed, is once ſtirred to the bottom, it becomes as ſenſible, as ever it was ſenſeleſſe before; and while conſcience holds under bondage, its no eaſie thing to ſee ſuch an hope of grace by the Goſpell. But yet, in this thy amaſement, utter loſſe and deſpaire in thy ſelfe, thou muſt wait upon God, who can ſuſtaine thy bottomleſſe ſpirit, from ſinking altogether; till in due time, he open a crevis of light into thy dark dungeon. And, when it ſhall pleaſe him, to turne thine eie towards ſome likelihood of finding mercy, in the way of promiſe; follow this worke hard. It belongs to the hopeleſſe: not to ſuch as turne this hope to a ſnare. Beg of the Lord to turne a terrified heart, into a melting one: that it is, which muſt mould an uncleane ſoule, to a cleane, and chaſt one: no hammer can doe this: mercy muſt diſſolve it in the fornace of grace. Lin not, till thou feele that heart, which hath beene drencht in the ſweetneſſe of luſt, to bee ſteept in bitterneſſe, over head and eares, for thy wounding the Lord of life, and his Virgin-pure fleſh, to death, by thy uncleanneſſe. Looke not upon other ſinners: thy ſelfe wert murderer ſufficient of his ſacred perſon: thou foughteſt to deſtroy his Godhead as well as his fleſh, if it had beene in the power of thy ſinne! though there had been no other ſinner in the world, thou hadſt beene enough. And ſhouldſt thou not care (for thy baſe luſt ſake) to kill not a man onely, an innocent *Vrija*, but the perſon of the Sonne of God? If this melting ſpirit be wrought in thee by the ſpirit of

They muſt gather hope out of the promiſe to pardon it.

See and conſider. Jerem. 3. 2, 3.

grace, thou ſhalt behold him, as pierced willingly and of his owne accord for thee; who didſt as little deſerve it as *Judas* the Traytor, but yet, ſeeing thou haſt a melting heart, which he wanted, and canſt with *Peter*, weepe bitterly, its a ſigne that the curſe ſhall turne to a bleſſing; yea thou ſhalt ſee God ſo ordering the matter for thee, and Chriſt ſo giving up his ſoule to the ſpeares point of wrath for thee, that thine eie ſhall behold another ſight, that is an enwrapped hope of forgiveneſſe in this ſatisfaction of his: and of life in his Reſurrection: ſo that now thine horror ſhall turne to hope. And know it, only this glimpſe of Sun-ſhine in thy dungeon of feare, can diſſolve thy hard heart, and prepare thee for pardon.

Branch 3. Glorifie God in the confeſſion of it.

Thirdly, let this hope, rip up all the ſeames of thine uncleane heart; and all that filth which lay hid in the entralls thereof, never like to have come to light, had not God revealed it, and uncaſed thee. Let, I ſay, this ſeed of hope diſcover that, which an habituall love of thy ſinne would have ſmothered for ever. For, this opening and ingenuous confeſſing of thy ſinne, will make way for further mercy. Its none of thy worke, but the ſpirit of grace, that makes way for it. Now a franke heart is put into thee, to be as open, as ever thou wert cloſe before, yea and to take as much paines with thy ſelfe, how thou maiſt give glory to God, in a full confeſſion, and turning up that curſed poake of falſhood from the bottome, pouring out all thy ſinne, as ever thou tookeſt care before to ſweare thine heart to an helliſh ſecrecy. Its with thee, as with a woman who hath many old peeces of gold and jewells lying by her, which ſhe is loth to forgoe, although ſhee might thereby make a ſumme for the purchaſe of faire houſe and land, yet perhaps rather then quite forgoe the purchaſe, ſhe will fetch them all, and poure them downe upon the table. So, when hope of mercy offers it ſelfe, oh the pearle thereof (exceeding all petty ſhreds) wil make thee freely disburden thy ſoule of whatſoever loads it, thy moſt beloved luſts: (I ſpeake not now of abandoning the habits of them, thats mortification following after; but of the cleere intention and meaning of thy heart to

to abandon without any baſe hollowneſſe.) Oh! thou deſireſt now to ſpare God a labour of proclaiming thy ſin before men and Angells! and, if it were meet (as it is, where Gods ordinance may prevaile) thou wouldeſt chuſe that place rathereſt to ſhame thy ſelfe in, where the ſolemne preſence of God, his Angels and Church are gathered together. Still I ſpeake with caution, if thy ſinne have broken out publiquely: but if thou haſt kept it ſecret, thou art not tied to make thy ſelf publique: nor to take witneſſe, except thy hard heart require it, to confeſſe to others, for the breaking thereof; the reaſon is, becauſe the way of Church-correction for open ſins, is one, and the Evangelicall correction of the ſpirit of Chriſt in private is another. But uſually theſe ſinnes are open: and therefore openly to be proclaimed in confeſſion, as in the committing: If mercy have toucht thee at the heart never ſo little, it will worke in thee, as Gods voice in the Whale, when ſhe vomited up *Jona*, upon the drie ground. thou ſhalt no more take care what become of thy luſt, ſo thou maiſt be rid of it: nor who ſhame thee, ſo thou be ſhamed, and ſinne have her due! Thou takeſt more care, how God may be honoured, in the abhorring of thy rebellion: how others may be ſtaired from the like; how thine owne heart may be melted upon melting: not, how thou may maiſt ſcape in an whole skinne, and lie hardened in thy ſtie of uncleanneſſe! No, rather ſhall litter and whelpes, and all, be raked together, and caſt to the dunghill. I tell thee of a ſolemne thing; rarely ſeene: yet I will not ſay, I have not ſeene ſuch a confeſſing ſpirit: *Ephraim* had it, when ſhee ſmote upon her thie, the Publicane, the Prodgall, the Theefe on the Croſſe: and here and there (as a berry left upon the buſh) I have ſeene ſuch as unfained Penitent, but, when I did ſo, I never pleaſed my ſelfe, with any object like it, I was almoſt raviſht with it! and tooke it as a reall marke of the Lords pardoning of it, in heaven, which was ſo performed on earth.

This is as their bringing of their curious books, and burning them. Act.

And good cauſe, for, what ſhouldſt thou care to nouriſh that in thy ſelfe, which thou purpoſeſt for ever to be divorced from! Therefore, here oh Lord (ſay thou) comes the moſt

And why?

Agravation of sinne needfull for uncleane Penitents.

most tainted Adulterer that ever lived! These were my first allurements to filthinesse, such and such companies, I haunted, such baites for my lust I maintained, so many base harlots, married, or single, I clave unto! Such were the places I frequented, the filthie Sonnets I sang, the musique, dauncings, revellings, and wantonnesse I was defiled withall! yea, such and such were the colors whereupon I hardned my heart in sinne, such fees, such bribes, such perjuries, such friends in Courts and Proctors I corrupted with mony: and in this confusion I had lien for ever, had not mercy cast an eie upon me! No day, no Sabbath, or season of worship came amisse: no light of conscience could beare downe my sinne; no shame of world, no patience of thine, long winking at me, no good education, no hope of my friends, no terror by thy judgments could disswade, I sinned against all. Here therefore, I uncase my selfe oh Lord! Against thee, thee Lord, have I done this villany, in it selfe morall, in me spirituall, and in an high degree! I was ever tainted, even from the womb, and this my sinne, is but one of a thousand, which the forge of my heart hath sent forth: If for this thou hadst drown'd me in perdition, even in the act, burying mee up in the bed of my lust, thou hadst beene just; yea thy deserting of my spirit, cutting off my daies, and sending me into the hotest place of hell, had beene little enough for me! But oh! if thou shalt wash this spot away, and cleanse me with hyssop, I shall be whiter then the snow: what I am, is not the thing, confusion belongs to me for it, its all I can plead: But there is mercy with thee, that thou maist bee feared; and some little hope hath opened my heart, to confesse my sinne, as, rather relying upon thy word, then upon my owne feares, that thou wilt deale rigorously, and, of mine owne mouth (as thou moughtst) condemne mee!

4. Set before thine eies the promises.

Fourthly, thou must not thus walke onely with thy Penance fagot upon thy shoulders, and the sheet of thy shame upon thy back, as one shut out, and excommunicated from the Assemblies, upon whose face thy father hath spit: But thou must set before thine eyes a double promise; One this. That

if

if the Lord ſhall once accept thee, all thy former ſins ſhall never bee ſo imputed, as to caſt thee off: Looke that place in *Jeremy*, full of Comfort, If an harlot be divorced from her husband, ſhall he returne to her any more? No ſurely. But loe, thou Adulterer, thou harlot, you have defiled the Bed which I made Honorable; yet, I will deale better with you; returne, and I will accept you, ſayth the Lord! And what upon that? Surely it ſhalbee with thee in my accompt, as if thou hadſt never ſinned. The Lord will open to ſuch, a fountaine for ſin and uncleannes; This may ſeeme as a cable to the eye of a Needle! ſuch mercie for ſo graceleſſe a wretch! yes, bee encouraged: for the Lord lookes not at the greatneſſe of the ſin, (if thy Traytors heart diſtruſt him not;) but at the expreſſion of his owne grace, and getting himſelfe a name, in pardoning it; that, where ſin hath abounded, grace might abound much more. A dog will catch at this morſell, and poiſon himſelfe, for he will ſin, to try a concluſion: But this muſt not caſt off a poore penitent ſoule, who hath ſinned alreadie, and beene carried by the ſtreame of his Senſuality. Neither muſt an hypocrite be bolſtred: nor yet the grace of God to his own fruſtrate. And ſecondly, conſider, What thou haſt beene, the Lord lookes not at: he beholdes thee in his Son, as waſhed, & purified, therfore wilbee honored, even by theſe members, which have moſt ſerved the luſts of thy uncleannes. The Lord delights to ſee it ſo, if once the property bee altred. Witneſſe *Mary Magdalene*, (ſo highly honored by Chriſt, to bee the firſt witneſſe of his Reſurrection,) and ſo enrolled in the book of God, that whereſoever the Goſpell ſhould come, her Name ſhould be honorable. How did our Lord Ieſus admit her to come to his body, and with thoſe eyes, handes, wherewith ſhee had beheld, embraced, thoſe treſſes and forelocks which had allured ſo many uncleane lovers, yet he was content to be waſhed, annointed, and wiped! what exceeding love is this, thus to reſtore an Adulterer to his blood, and to entertayne him, to that dignity and ſervice, which he had forfeited? Try thine owne heart, in this Caſe; no other Medicine ſave this made of the blood of Chriſt, can ſatisfy for thy ſin, nor waſh off the guilt and ſtayne of it!

Ier. 3. 2. 3.

The ſecond.

3. Beleeve the promiſe.

Beleeve this promiſe, apply this blood, and this wilbee a true ſeed of abhorring it for ever. Fayth will carry thee to the Croſſe of the Lord Ieſus, tell thee thus, I have ſeene him bleed and breath out his laſt conflict with wrath, and overcome it, for the full expiation of thy uncleannes: if it could have overcome him, thou hadſt loſt the day, for ever: but ſeeing he got the victorie, thy ſin ſhall not damne thee, ſo long as he prevailed againſt death and hell for thee. Chriſt onely, can make a divorce between thee, and thy ſin, Till he ſhed his pretious blood in the defiance of ſin, the ſoule and ſin could never be made Enemies. Onely death, which ſeparated his ſoule and body aſunder can divide them. If then thou ſeekeſt no other morrall ſhifts, nor carnall Popiſh waies of abhorring this ſin, (at leaſt doſt reſt in no other) all is well. Thou takeſt a ſure courſe to part with it for ever! Come in therfore, and claſpe to this pardon, offred thee in the promiſe, ſue it out, and apply it to thy ſoule. Perhaps thy baſe heart will chuſe rather to loſe it then to take it Gods way: But conſider, ſince God will not ſtoope to thy way, and there is but one way to come to him, bee it never ſo unwelcome, ſtoope to that way, and come in. Any way of thine own dawbing with untempered mortar, will pleaſe thy fleſh better then this. But, ſeeing, in them thou muſt periſh, by this thou maiſt bee ſaved, to uſe *Eſai's* wordes, in the promiſes there is continuance; in the other, lying vanity: cleave to this, and know, this onely can ſatisfy God, and change thy lepers skin, therfore venture upon this. If thou canſt poſſibly periſh in beleeving this, periſh: yet know, much more ſure it is, thou muſt periſh, except thou beleeve. If thou (like thoſe naſty lepers) ſit ſtill in the city, die thou muſt, no ſhift of it; here thou mayſt live; value thy life at no greater rate, then the life of a deſperate man is worth: if elſwhere there were hope, thou mightſt ſhrug at it: But, worſe then thou art thou canſt not bee! if thou finde more favour, then thou deſerveſt, count it for a vantage. But howſoever, do not preferre aſſured death, before hope of recovery: nor loſe it for venturing.

Eſay.64 5.

4. Hereby thy heart muſt be changed from it and part with it.

Branch 5. Fiftly, reſt not here neither, but, if more mercy be ſhewed

ſhewed thee, then thou lookedſt for, (for God is beſt to a ſinner, when he is paſt pleading) then, let this perſwade thee to follow him, for further Grace. I meane, when the guilt of thy Conſcience is gone, ſue to him for Repentance; for the mortifying and ſubduing the rage, power, defiling and ſnaring property of thy ſin: And begin with the roote, kill there firſt, begin not with *Adoni-bezek*, at the fingers endes: Chriſt ſtabbes the old man at heart firſt: As himſelfe told the Phariſee, nothing, which comes from without can defile the man: But that which defiles the man, comes from within. From the heart proceed, as other ſins, ſo uncleannes, and all the fruits: Therefore, either purge the roote firſt, or elſe let all alone. Thou ſhalt fynde this, a new worke? Yet that faith, which hath waſht thy Conſcience and inner man from guilt and feare, and hell: Can purge thee a ſecond way, from all ſlavery to thy luſt. Mercy will act the part of a Prieſt, it will both ſet an eternall oddes, betweene thee and thy luſt: And it will mortify thy Concupiſcence dayly, till it be quite dead. It will truely ſet thee on mourning; Truely worke thee to an hearty indignation againſt thy ſelfe. It will teath thee the art of ſinne deteſting; which no wit of man, no skill of hypocrites can teach thee. It will intercept all thy ſuccours of luſt, thy proviſion to fulfill thy luſtes: When the Court is pulled downe who needes to feare ſuites in it? It will cauſe thee, (not, morally, but from a Principle of grace) to ſhunne all meanes motives, provocations, and ſnares of uncleannes, which the Devill ſhall ſtraw in thy way! That ſo, the oile being gone, the flames may vaniſh. It ſhall change thy uncleane thoughts, affections, eyes, eares, into cleane and pure ones. If thy harlot meet thee, and ſay, It is I: thou ſhalt anſwer, but I am not I, not my ſelfe. Another is become that in mee which my curſed ſelfe was wont to bee.

See out the deſtroying power of ſin from Chriſt.

The ſigne is pulld downe, the Alehouſe is let to a man of trade, no more harlots nor adulterers come there; new Lords, new Lawes, all old things are done away, behold all things, are become new. I am redeemed with a price, not to be mine owne: if my Lord and

Maſter will endure luſt, if any accord betweene Chriſts body and an harlot aske him leave, and I obey: elſe, I am not my owne. Oh! this Grace, ſhall bring thy luſt to the horns of the Altar, binde it thereto with cords, cut the throate of it, with the ſacrificing knife of the Prieſt. Thy Prieſt will teach thee to do that office very handſomely, to let out the ranke blood of thy luſt, and the ſtrength and ſway which it bare in thee; yea, it ſhall drag thine uncleane heart to Golgotha, and naile it to the croſſe of thy Prieſt, with the ſame nailes which nailed the body of Chriſt. It is happier to find out thoſe Implements, Croſſe, blood, nayles, tombe, and all, then ever *Helen* was, or any Popiſh relique-monger: and to make uſe of them too, to better end then at this daie that Popiſh Covent of Friars do, who have hired thoſe places of the Turke, built Temples, Altars, and ſilver floores in honor of the Paſſion. It ſhall cry in thy ſoule, Oh luſt, I wilbee thy death! oh Concupiſcence, I wilbe thy deſtruction! The ſting of ſin is death, and the ſtrength of luſt, is the law: But, thanks be to God in Ieſus Chriſt, who hath condemned ſin in the fleſh, & mortified it by the fleſh of his holy body! hat neither guilt nor dominion might prevaile, Purſue the victory, the Lord is with thee thou valiant man, and in this thy ſtrength, fight and lin not while through thy Captaine, both ſin, and luſte die in thee.

6. Return to the Lord, in chaſtity for ever.

Sixthly returne to the Lord, with full bent of ſoule to renounce all cleaving to the fleſh, and to cleave to him, without ſeperation. That grace which hath killed luſt, will quicken the life of pureneſſe in thy ſoule; it will indeed make thee a true Pentient, not only to renounce uncleanes, but to embrace a Chaſte ſpirit, and live a Chaſte life; to returne to God in a contrary practice of unblameableneſſe, all thy daies: ſo farre as weakneſſe will permit; As he tooke off from thy jawes the yoke of ſervitude: ſo he ſhall make his owne joake eaſie, and his burden light. He ſhalbee as one that layeth meate before thee! thou ſhalt be ſo preſerved by the ſweetnes of grace, that all the ſweetneſſe of luſt, of adultery, of laſcivi uſnes, ſhall ſtinke before thee! ſo that they ſhall never have hope to recover thee into their poſſeſſion any more. And what then remayneth? but when luſt knowes

not

not what to doe with thee; then thine eare be bored with Gods awle, that so thou maist bee his servant, and walke in pureneſſe and holines, all thy daies! The Lord bleſſe this maine Direction, with all other unto thee, and remember, none but Christ can heale this ſore. And ſo much for the former branch of Counſell, to them, who are onely guilty of the ſin. I paſſe laſtly to the other, who have revolted from this Grace once obteyned.

Laſtly therefore, if thy uncleannes be yet of a deeper die, as beeing a revolt from the Grace of God, and the vow of thy ſpirituall baptiſme, once made; then know, the Cure is ſomewhat different from the former; Here then Remember that the ſeed of God in his, dyeth not: Therefore, if once God hath awaked thee out of this thy relapſe, and the dead ſleep of ſecurity under it, which if he love thee, he will do by ſome three ſtring'd whip or other which hee ſhall make for thee, (as once he did for thoſe defilers of his Temple) by ſome croſſe or ſtirring terrors of the word in thy ſoule, then take *Davids* courſe. Beſeech the Lord firſt that the deſpaire and extreame horror which an ill conſcience (ſicke of a relapſe) might worke in thee, through unbeleefe added to it, may gratiouſly bee kept off: and ſo, thine heart may be ſtayd from utter departing from the living God, upon feare that he is wholly departed from thee.

The ſecond generall in practice for ſuch as have revolted to ſ gaine.

1 *Counſell.* What ſuch are to do.

Secondly, remember, that the covenant of God, cannot be repealed: it comprehends thee, when thou canſt not it. Therefore apply thoſe mercies of old, and be comforted.

2 *Counſell.*

Thirdly, take heed, leſt Satan confound and oppreſſe thy ſpirit by the conſcience of thy baſe revolting, ſinning againſt ſuch mercies, and ſnarling thy ſoule with ſo many ſucceſſive evills as thou haſt heaped upon one another, without an heart to get out. For its an eaſie thing to loſe a mans ſpirit and ſelfe in the divells maze.

3 *Counſell.*

Fourthly, with a penitent heart for thy trechery, that thou ſhouldeſt kick up thy heele againſt former mercies and covenants; behold that promiſe, of which I formerly ſpake, and apply it unto thy ſoule, as thou art able, knowing that (whatſoever Satan hath to gainſay) the Lord Ieſus was made all

4 *Counſell.*

ſinne, both of rebellion againſt, and alſo revolt from God, that thou mightſt be his righteouſneſſe, and recover it, having loſt it.

5 Counſell. Fifthly, let the affliction of thy ſoule, ſo deeply ceaſe upon thee, till (through mercy) it have ſoaked into thee, and pierced thee as deepe as thy ſinne hath peirced God: as the rent muſt go as deepe as the ſore is feſtered, and fetch out the bottome ſcurfe: content not thy ſelfe with ſuch an humbling, as thy ſlight heart would admit: For this is one attendant of this ſinne, to be light and wanton, and not to bee able to bee ſerious. Therefore, ſet thine heart to it, mocke not God: make not the remedy worſe then the diſeaſe, that thou ſhouldeſt even be fetcht in againe by Satans clawes, ere thy repentance is finiſhed, which were to unſettle the work of God in thee, and worke thy heart to a deſpaire of recovery. It hath beene the portion of many uncleane ones, never to get a ſerious ſpirit. If therefore thine heart be once downe, hold it, as if thou ſhouldſt keepe corke under water, and truſt it not: pray thus, withdraw from me all objects of vanity, and teach me thy law gratiouſly! Arraigne, accuſe, condemne thy ſelfe, judge thy ſelfe, leſt God judge thee: and till God raiſe thee, be content to lye low, beare the indignation of the Lord, becauſe thou haſt ſinned: and be glad, if any ſuch veine of wrath may bee let into thy ſoule, as may truly ſubdue thee under the mighty hand of God, that he may raiſe thee up. Thinke not the time long, take leaſure; an heart long defiled, a veſſell once fiſtie, will hardly change her hiew, nor bee ſweetned.

6 Counſell. Sixthly, let faith alway come betweene thy ſinning and thy repenting: ſoder not up a repentance of thine owne: its bad in any ſinne, but deadly in this: ſuch ſudden leapings out of one contrary to another, may admit as eaſie a relapſe from this to the former. And ſo thou maiſt make thy fall, to become a falling ſickneſſe, if the power of pardon and purging come betweene thy ſin and thy redreſſe, then is the cure from God, and from Chriſt the ſure Phyſition, whoſe healings are ſound, and perfect. Let his blood come into thy naſty ſoule,

come

come between thy ſinne and thy ſpirit, looſening the ſweetneſſe and the defilement thereof from thee, or elſe it will returne. Morall plaiſters may hold, while the ſoule is in feare: But when ſenſuality returnes, ſhe breakes all ſuch cords in ſunder.

Seventhly, when God hath healed thee, goe thy waies: 7 *Counſell.*
and thinke thou meeteſt with him, that ſaid, Sinne no more,
leſt a worſe thing happen to thee, even an impenitent ſpirit: John.
Let the experience of thy revolt, bind thee to a double care
and feare of time to come: as that inceſtuous Corinthian, 2 Cor. 7.
a kindly Convert (and as fit an object as any, to bee ſet before a relapſing Adulterers eye) approved his repentance, ſo do thou thine! How rare a ſight were it in theſe daies to ſee ſuch an one, ſo ſwallowed up with ſorrow, that the Church had need to comfort him, in all the haſte, for feare of deſpairing? Oh! mourne for the waſting of the ſpirit of grace, by an uncleane ſpirit of thine owne! count thy ſelfe cut off, moane thy condition in the eares of God, and beſeech him to ſet thee ſo in joint againe, that thine heart may bee ſtronger then ever, to reſiſt: thinke thy ſelfe unworthy to be reſtored to the Communion of Saints: be as an excommunicate in thine owne eies: as thoſe offenders in the ancient times, who were hardly and by degrees admitted to the Aſſembly: Then the judgements of the Miniſters, were ſo harſh, as if ſuch might not be admitted; (as *Cyprian* and others erroniouſly thought) but to be ſure, they were admitted with great difficulty, for feare of ſecond relapſes. But now our diſcipline is in a contrary extreame: be thou a law to thy ſelfe.

Eightly, if thy revolt have been open and publique, let thy 8 *Counſell.*
repentance be ſo: Thinke not, that remarkeable offences will be huddled up in the Court of heaven, without open repentance, and more then ordinary humiliation. Moſt mens plaiſters are too narrow for their ſores. But if wee obſerve Gods penitents, you ſhall ſee that their revolts were never ſo famous, as their repentings have beene eminent. Thou haſt ſinned with *David*: repent alſo with him, and let the Church bee well ſatisfied, ſhe hath not loſt a member.

Ninthly,

9. Counsel. Ninthly, be content to beare the reproach of thy sin, for ever, as a burden, upon thy back: yea to carry it written in great letters upon the forehead, if God think meete to exercise thee in that kind. Not thou, but hee, must judge of the breadth of thine offence. Its to keepe downe thine heart, which would ever be pearking up, and floating aloft, and running to the like excesse. Better, have thy sagot alway upon thy backe.

10. Counsel. Tenthly, returne to so much the more close and narrow walking with God, watching to a chast and inoffensive course not only against open evills, but even secret suspicions; and learne to sanctify the marriage bed against such forraine provocations. But, if any desire to reade more of this Argument, I referre him to my Treatise of the Sacraments, part 2. and the Chapter of Sacramentall Repentance. So much here may suffice.

Vse. 5. Caveat. Magistrates to whom this work belongs must locke strictly to the Censure of God.

Fifthly, if God himselfe, be so severe a witnesse and Iudge of Adulterers, thundring out such threats against them; let it bee a caveat to all Magistrates, and Governors, both Civill and Ecclesiasticall, who take upon them the censures of such Delinquents, to looke to themselves: you are in the place of Gods Officers, you should execute the authority of God: Doe in these cases, as the great judge would do: If he sate in judgement, he would verefy this threat here in my Text. Perhaps its not in your power, to do as he would do, if he sate in Commission against Whooremongers; But yet, as farre as lies in your power, shew your selves swift witnesses, against this crew, which doth now so swarme in Cities, great townes, and generally every where, and among all sorts, that they wil make the land rue it, & spew out her inhabitants, as once Canaã did hers. Consider what a vengeance this one sin (not to speak of others, both spirituall & morall) might justly bring upon this our land, which groaneth under it as much as ever *Israel* and *Iuda* did, to which God doth threaten such terrible plagues by *Esay*, *Ieremy*, and other Prophets, for their fulnes of bread, the sins of Sodõ, & their neighinglike horses after their neighbors wives, or else after other harlots, which perhaps in England is the more frequent. Suffer not vile Adulterers (making

(making open profeſſion of it)to live with their Harlots and Baſtards,under their noſes, nay in the beddes of their wives, expelling them, and harbouring the other in their boſomes, with deſpite. Do not through bribes, and flattery, or an ill Conſcience (privy to the like evills) through ſloth and eaſe, or love of ſin,ſeeke pretences, to ſhift your handes of cenſuring ſuch,and ſo connive at them! But by what meanes poſſibly you can, vindicate the honor of God, aſſoyle the land of the juſt plagues which ſhee is liable unto, for hatching ſuch vipers in her Boſome. Bee vicegerents of God! will you not judge them? Yes judge theſe ſinners, I ſay not ſtone them (for its beyond your power, and the long impunity of this ſin,hath hardned the hearts of men in their Impudence,) but ſend them to the Carte,to the houſe of Correction, to the ſheet and ſhame of their uncleannes; to excommunication from the Sacraments,and the fellowſhip of Chriſtians. Poſte not off theſe men from one Magiſtrate to the other, as if neither were willing to brand them with ſhame, they have ſinned both againſt Church and commonwealth, let them pay for both. But in no wiſe harden them by alaying, releaſing, exchanging of Cenſures. If you diſcharge thoſe,whom God holdes guilty,turning ſuch heynous ſins, to meer Pageants, huddling up that which the Lord would have proclaymed on the tops of houſes, know it, your lives ſhall go for theirs: God will call you over himſelfe, and when he puniſheth Adulterers themſelves,he will judge you, for not executing his judgement upon them: which have prevented it, and ſpared their ſoules.

Laſtly, let this Point be alſo Encouragement and Conſolation,to all ſuch as are pure in heart and bodie: without ſhall bee Dogs,and Swine, ſenſuall Epicures, uncleane perſons: within ſhalbee all cleane and chaſt ones. And this concluſion,I cannot omit,as having before grounded it in the text. Marriage is Honorable, and the bed undefiled, and God will bleſſe all that ſo preſerve it: But whoredome and Adultery are odious and baſe in Gods eſteeme,and hee will judge all ſuch as pollute themſelves thereby: you ſee that the Parallel of the two members of the Text doth neceſſarily

import it, Blessed art thou that feareſt the Lord in this particular: Thy wife ſhalbe as the vine about thine houſe: Thy Children as olive plants about thy Table: The Lord ſhall bleſſe thy Stock and ſtore, thy goings our, and comming in: thou ſhalt eate of the fruite of thy labours, and ſee the travaile of thine hands: with peace and proſperity to *Iſrael*. As all the plagues of the uncleane ſhall purſue the former: ſo, ſhall all the bleſſinges of the cleane, follow thee. Thy body ſhalbe cleane, thy health continued, thy poſterity ſhalbe pure and be free from pollution, as an holy ſeed: thy eſtate ſhall proſper: thy Name ſhalbe ſavory, and as an Oyntment powrd out: Thy ſelfe ſhalt ſee God, for ſo ſhall all pure in heart do: and the Lord ſhall bring thee forth with honor one day with chaſt *Joſeph*, whom God releaſed from all falſe aſperſions; loe here are they that have waſhed their garments in the blood of the Lambe, walk undefiled, have not toucht any uncleane thing, therfore I will be a father unto them, and they ſhalbe Sons and Daughters of the Lord Almighty: yea thy foule garments ſhalbe all taken from thee, and the cleane linnen of the Saints ſhalbe put upon thee, and thou ſhalt walk with Chriſt in white, for he hath crowned thee worthy! Onely, preſerve thy ſoule in ſutable purity with thy Body: keep both in holines and honor: and thou ſhalt inherit all the promiſes of God, made to ſuch.

The Papiſts do not ſo much magnify their veſtall virgins, becauſe they are not defiled with men (though many of them are) as the Lord ſhall honor thee before men and Angells, as his chaſt and undefiled ſpouſe, and ſet a Crowne of glorie upon thine head. Thy marriage ſhall not prejudice nor ſtain this virginity, fear it not, ſuch as have abuſed this honorable eſtate, calling it a life of the fleſh, ſhall not come where thou haſt to do, to interrupt, to diſturbe thy happines. Enjoy this thy Comfort here: Seperate thy ſelfe from all uncleannes of body and ſpirit; yea hate the Garment ſpotted with the fleſh. Seperate the pretious from the vile, and thou ſhalt be honorable! Oh ye Miniſters of the Lord that carrie his veſſels in your handes, and draw neer to him, bee ye cleane, and handle not his matters with unclean handes: defile not

his

his Bible, his Church, Sacraments, Ordinances with pollured handes, bodies: and the Lord ſhall ſay to you as to his Prophet, you ſhalbe precious! Finaly, to conclude, All ye his people, who have got out of this depthe of uncleanneſſe, be truly thankfull to God, never ceaſe to magnifie him, for ſo narrow a ſcape, and ſo great a Deliverance; its a thouſand to one, that ever you got out of this pit: do not try concluſions, put it not to the venture, by ſinning againe, whether God will plucke you out the ſecond time. If you will try, know, that if ever at all, you get to heaven, you ſhall find it an harde worke. Play not the Mountebankes, to thruſt your fleſh through, becauſe you have balme at command to thruſt after it: you may perhaps miſſe of it when you would have it: and if God ſave you, it ſhalbe as through fire: though God cannot repent, if ever you were his, yet he ſhall make every veine in your hearts to ake, ere you come to feel it: and that Kingdome of God, which elſe might have affoarded large entrance unto you ſhall now become a narrowe paſſage: If you love your ſoules, bring not ſuch a needleſſe ſorrow upon your ſelves: Its enough, too much, that you ſpent ſo much of your former daies, in the vanity of the fleſh, & the ſervice of your luſts: ſpend ther in holy awe, and godly fear! Say with *Hezekia* and *David*, The living ſhall prayſe, thee, the dead will not; can not. But I will ſacrifice to the Lord, with the voice of thanksgiving. Salvation is of the Lord. To him, Father, Son, and Spirit, Vnity in Trinity, and Trinity in Vnity, be all honor and prayſe for ever! Amen.

Jer. 15. 19.

Jonah 2. 8. 9.

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